

Sunday School and B. Y. P. U. Convention at Newton, March 23-

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOL. XXII.

JACKSON, MISSISSIPPI, FEBRUARY, 19, 1920

NEW SERIES VOLUME XXII, NUMBER 8



E. E. LEE, of Oklahoma,  
Will be one of the principal speakers in the S. S.  
and B. Y. P. U. Convention at Newton.

The Preacher's School at Laurel has been cancelled.

There are 100 Baptist churches in North Dakota, only thirty of which are composed of English speaking people.

In Great Britain 100,000 people are said to be in the lunatic asylums as a result of spiritualism.

The Biblical Review starts a series of articles on the "Non-Sense of Christian Science," which is highly commended to those who are afflicted with that form of dementia.

The Council of the League of Nations held its first meeting in London at noon of Feb. 11th. Eight nations were represented and regret was expressed by the British that "the ninth" was not present.

The first year of the five year campaign closes April 30th. Let's make it a standard year for all the rest and round up our offerings for missions, education and benevolences in good shape.

You watch the procession of folks that are now joining the ranks of those that seek after familiar spirits and that wish to work the witch of Endor overtime, they will be found to be largely the same bunch that have bolted to Christian Science, Theosophy, "New thought" or any fad that hove in sight. They are the superficial ficklewits of degenerate Athens who "spend their time either in hearing or telling something new."

Pastor Zeno Wall works patiently on to secure the new church building at Clinton. The church is now being organized for a careful and complete drive for their full contribution. Ground has already been broken and the architect's plans are being completed. The \$10,000 promised by the Home Mission Board will be available in the spring and the work will go right ahead. It is being built on faith, faith in God and in His people. Many have promised to help, and now is the time for everybody who is interested in this focal point for Baptists in Mississippi to lend a hand.

The Y. W. A. of Crystal Springs has presented the church with a \$5,500 piano.

Dr. W. Y. Quissenberry we learn is available for a few evangelistic meetings.

The banks in Mississippi report an increase in resources for the past six months of eighty-one million dollars.

The Baptist Pastors' Conference of Chattanooga passed resolutions strongly commending Rev. J. B. Phillips who resigned his church in Chattanooga to undertake the work of evangelism and Bible conferences.

Those who complain of the high cost of living may find some comfort in the statement of the Religious Herald that in 1864 in Richmond flour was \$400 a barrel, butter \$8.00 a pound, bacon the same, Irish potatoes \$40.00 a bushel.

The Alabama Baptist says: Pastor E. Floyd Olive, of the Central Church at Florence, has accepted a call to the First Church, Pascagoula, Miss. We have had no more faithful man in the State, and we earnestly commend him to the brotherhood in Mississippi.

Twenty-eight churches in and near Birmingham have arranged for a simultaneous evangelistic campaign March 28 to April 18. Dr. J. R. Hobbs of First Church is chairman of the campaign committee. Dr. Farington is evangelist for the association.

The secretary of the Board of Promotion of Northern Baptists announces that after May 1st, eight Baptist Boards will have their headquarters at the Holland House, New York City. Why not go to the Seigel Cooper Bldg.? Plenty of room, and company.

The organizer for the Inter-Church World Movement in Louisiana announces that the Baptist churches of New Orleans will co-operate in the movement. We shall believe this is a mistake until we hear an announcement from those churches in confirmation.

Some brother has been preaching a series of sermons on "Fools in the Bible." We once had the same idea, but gave it up as a long task, thinking perhaps the wise men would furnish a more fruitful theme. Dr. Henson once had a lecture on "Fools." His tickets were printed "A Lecture on Fools; by One; Admit One."

The Freney Church in Leake County is determined to do their part in the denominational work. County Missionary P. C. Barnett sends in a list of every family in the church and the money to pay for their subscriptions to the Baptist Record. The church is said to be small and poor, but they are happy in having the Record in their homes and sharing in all the Lord's work.

Pastor C. V. Edwards is in his seventh year with College Avenue Church in the southside residence section of Fort Worth, and has averaged 100 new members a year. During 1919 the church raised about \$45,000, and pledged \$75,000 to the campaign. They propose to increase the local budget from about \$5,000 to \$12,600. This will mean an increase in pastor's salary and that of other workers, and the employment of more helpers.



A. W. ROPER  
Will be pianist at the Newton Convention.

Dr. Gwaltney, editor of the Alabama Baptist is another influenzial patient.

Dr. L. R. Scarborough will preach the sermon for the State W. M. U. convention which meets in Vicksburg in April.

Brother L. R. Burress has resigned his churches, but is able to supply churches in reach of his home at Jonesboro, Arkansas. He and his wife have recently been laid up with influenza.

Brookhaven church has recently increased the pastor's salary, paid a church debt of \$7,000, and raised \$7,800 for a pipe organ. Pastor J. A. Taylor is happy.

What is described in the news despatches as a movement of tremendous importance is an uprising in Korea against the dominion of Japan. It is said to be supported by Russian Bolsheviks.

Dr. Geo. W. Leavell, while on furlough from his medical mission in China is taking post-graduate work in Johns Hopkins Hospital, Baltimore. God speed thee, brother, on thy Christly mission.

Dr. N. W. P. Bacon, pastor at Itta Bena, has agreed to write a series of brief articles for the Record on "Sin." If we are to have a great revival we must like John the Baptist, lay the ax to the root of the tree and first make the assault on sin. Dr. Bacon is one of the most forceful writers we know anywhere, and the Record readers will have no difficulty in understanding him and will not need urging to read after him.

Pastor S. P. Morris begins his work with Port Gibson church March first. He will also preach to two or three other churches near by.

A letter from Major W. C. Wells of Jackson in response to one from the editor says, "Your letter of encouragement and approval is the first I have had from any one in the state of Mississippi since I have been making a war on Stills." Major Wells is the prohibition enforcement officer in Mississippi and is making a winning fight. We are sure many others have felt deep appreciation for his efforts, but he will know it better if you will write him and say so.



## Our Churches and the World Movement

(Sermon preached by M. K. Thornton at the Main Street Baptist Church, Edinburgh, February 8th, and published by motion and voice of the church.)

Proverbs 22:28. "Remove not the ancient landmark which thy fathers have set."

The removal of a landmark without authority is a serious thing even among men. One never does it without a hazard unless he is authorized by the proper parties to do so. It is a method of trespassing which is not allowable. To remove a landmark and bring one into disrepute to say the least is what could be said. It would more likely be an about legal proceedings of a criminal nature.

We as a denomination have landmarks laid out by our fathers and discovered by our fathers after the manner of prayer and deepest thought. We have observed them for all these years and have lived within their boundaries in a spirit of happiness that comes only to those who are conscious of doing God's will. We do not want to start those landmarks now even though the arguments are such as come to people few times in their lives. A few men of unquestioned integrity bring to us plans which if followed would certainly take us far, far beyond these sacred boundaries and disrupt us as a people. The Interchurch World Movement is one of them.

There are several organizations that are giving themselves to some kind of inter-church work or some kind of church union propaganda. There are the Interchurch World Movement, the Federal Council of Churches, the Foreign Mission Conference, the Continuation Committee of the Edinburgh Conference, The American Council on Organic Union of the Churches of Christ, and some others. These are the principle ones. They have their headquarters in New York.

They have all been projected by good men, men of great piety, of large intellect and vast means. Such men as John R. Mott, Robert E. Speer, J. Campbell White, and John D. Rockefeller, Jr., are among them. No one would question these men's piety. I certainly would not. We all honor them for their goodness and intellect. I am not criticising them, I am not criticising the plan through which they propose to help us do the work we are trying to do.

If we lay the New Testament aside and follow the well defined, carefully wrought out plans they bring us we are struck at once with the seeming advantages they offer. But it strikes me as being one of those things which "seemeth aright unto a man but the end thereof are the ways of death." (Prov. 14:12). I am sure it would be death to the Baptists. There are errors there fatal to us.

We do not reject a proposition nor an organization nor a church simply because we differ from it. It is only when we differ from it on a vital point. A church may be right on much of its doctrinal holdings and yet be different enough to keep a Baptist from uniting with it if this difference is vital. For instance: The Presbyterians are a great body of God fearing people with a ministry that is equal to the ministry in any church and with a form of worship that suits a Baptist except in few points, yet these differences are on points that make it impossible for them to unite. I say frankly that if the Presbyterians were right on the doctrines of baptism and the Lord's Supper I would not have much trouble in going to them. But as long as they hold the views they hold on these two doctrines, they could not go. Still, I love them. They are composed of some of God's elect. I

hold a real Christian love for them and I worship with them frequently and always with profit. Just these two things keep me from them, but these are on vital points. So with the Interchurch Movement. They ask us to submit to errors that are vital and that Baptists have rejected ever since there has been a Baptist on earth to worship God.

At the Southern Baptist Convention in Atlanta last May J. Campbell White, the representative of the Interchurch Movement, was given a respectful hearing. He made a master speech that struck the Convention with its ring of sincerity and with its forceful logic that was fired by a religious fervor. Everybody felt the force of his great religious heart. After hearing him patiently and with hearts aglow with a religious enthusiasm that only a great and good man can awaken, the Convention voted down the plan to go into the movement almost unanimously. There were in attendance 4224 registered messengers from all over the bounds of the Southern Baptist Convention. Of this number only 2 voted affirmatively. This was so nearly unanimous that but for the fact we would not want to ignore these two brethren we would say a solid vote was registered against it.

There must be something vitally wrong with the movement or these good men would not have voted so nearly unanimous against it. If there had been any hope of getting rid of the errors in it the brethren would have divided in their votes. Baptists are not in the habit of voting solidly in any direction without good and sufficient reasons. What are these reasons? Let us see what some of them are:

They offer—

1. An impossible plan.
2. A plan that is unscriptural and that is subversive of much that Baptists hold and which distinguishes them from all others and which justifies their existence separate from other denominations.

That certainly is a strong indictment and should not be made without ample reasons.

What is their plan and why is it impossible and why unscriptural? Let us see first what their plan is—

The plan is to coordinate all the Protestant churches in one movement for the salvation of the world. They promise not to interfere with the internal workings of the churches; that they will not disturb the autonomy of any church, but that they wish only to help each church carry out its own policy. (I wish at this point to read a passage from a sermon preached by Dr. J. W. Porter in the First Baptist Church, Lexington, Ky., and published in the Western Recorder, Jan. 1st., this year: "That the Inter-Church Movement does mean the combining of all the churches in one denomination is fully evinced by the following taken from the 'Conference Text Book,' and official publication of the Inter-Church Movement." That depending upon the denominational connections of the churches in a given community, we recommend:

- a. As preferable, the formation and maintenance of a single denominational church and the uniting of the churches in the preferred denomination.

- b. The entire withdrawal of one church from a field and a reciprocal exchange of an equivalent opportunity in some other community to the denomination which withdraws.

If this does not mean an interference with the internal workings of a church or its autonomy I do not know anything about the meaning of words. If the asking of a Presbyterian or a Methodist church to close doors and unite with a Baptist church, or a Baptist church to close doors and unite with some other church

in a community is not an interference with their internal workings or their autonomy, I am densely ignorant.

The plan is to effect an organization with one man in charge as president or general manager or general, who is to have a general supervision of all the work and be to it what General Foch was to the armies of the allies. He is to be supported by a body of men, a cabinet, who are to represent their various denominations.

This generalissimo with his cabinet is to have oversight of the work of all these denominations. They are to parcel out the fields for each denomination and collect the funds for the carrying on the work. They are to have a campaign, April 21st-May 2nd., to raise \$1,320,314,551 on a five year's budget. These are the salient points in the movement.

Now let us pass before our minds some of their arguments for this plan: They say it will give us access to larger sums of money than our present plans give. I believe it will. They say it will save expenses. I do not believe it. They claim it will unite us, that it will bring us into closer fellowship and a better understanding. I do not believe that. I am slow to believe there is not the fullest love and fellowship among all God's children. If there is not there is little probability that technical union like this will enhance it any. They tell us further that the weight of an impact of the combined forces of christianity against sin will be more powerful than the efforts we are making. Surely we need more power in our preaching. But the power does not come so much from numbers and wealth as it does from the indwelling of the Holy Spirit. "It is not by might nor by power, but by My Spirit, saith the Lord" (Zech. 4:6). Besides this I believe that if we would give more attention to the salvation of the individual through the preaching of the gospel we would reach the masses better and do the work more effectively than by trying to throw the impact of great numbers or wealth against sin.

Let us now see why it is impossible and on what grounds it is unscriptural:

1. It is impossible because—

- a. It is much easier to advise people to lay down well tried plans and adopt new and untried ones than it is to get them to do it. Before all the churches could get straightened out in the harness at work there would be isms and scisms throughout the whole thing.

- b. Because each denomination is asked to give up its own autonomy whatever the claims may be to the contrary. Accepting their plans of having the fields parceled out and moneys distributed by a central overhead authority would be a surrendering of their whole inner workings. They will not do that as long as they think for themselves.

2. It is unscriptural and subversive of much that the Baptist hold and which distinguishes them from all others and justifies their existence separate from all other denominations.

- (1) It destroys the sovereignty of the local church—

- a. By accepting an overhead authority that is provided for in the generalissimo and his cabinet. Christ is the "Head of the Church" and must not be superseded. (See Eph. 5:23, 1:22, Col. 1:8). Baptists have never submitted to a thing of this kind, and never will.

- b. In that it hinders a church from carrying out the Commission to "Go into all the world and preach the gospel to every creature" (Mark 16:15). This could not be done if the fields are to be parceled out by an overhead authority. If a church feels it can surrender this God given command I say unhesitatingly I believe it ought to do it. But a Baptist can not. This would be to play the Jehudi act. (Jer. 36:23.)

- c. In that it would displace the leadership of the Holy Spirit and turn all over to the leadership of this overhead authority. It would place this generalissimo in command of that that Christ alone can control. "The mystery (Continued on Page Seven.)



AN ISSUE BETWEEN ESSENTIALS  
AND SCAFFOLDING.

(A. L. Fall.)

This issue has been raised by a writer who regards himself as orthodox. He was writing on the need of a revival of preaching. Much of his discussion is in harmony with his claim that he is sound in the faith. He recognizes dangerous tendencies among us now and holds that the best or only safeguard is a revival of preaching. Also he insists that the preaching must be revived along the lines of the essentials of Christianity. He defines the essentials, the "eternal verities," as follows: "The fatherhood of God; the divine possibility of man; the deity of Jesus; the certainty of an atonement; the sufficiency of the New Testament as a religious authority; human partnership with the Holy Spirit; the deadliness of sin; the assurance of the Father's house of the many mansions on beyond. . . . These are the proved essentials of the Christian message. . . . are fixed. . . . We must have no divergence here."

All of this might appear quite satisfactory, though perhaps not complete as a whole or perfect in any particular if left to stand alone. But he does not leave it so, but proceeds quickly after the language just quoted, to raise the issue between "essentials" and "scaffolding," saying, "We must be very careful not to insist that the modern preacher retain the scaffolding of former generations. We must be able to recognize the difference between the essential and the scaffolding by which a former age upheld that essential." This figure, while hardly perfect, is intelligible. To the common understanding a scaffold means a temporary structure used solely as a convenience to erect a building and which, not being itself any part of the building, is entirely removed as soon as it has served its temporary purpose. He kindly comes to our aid in getting his meaning by giving a specific example, thus:

"Take for example the deity of Jesus. I do not believe that any man who does not believe in the actual deity of Jesus ought to be allowed to preach in an evangelic pulpit. But I can see that the modern man may believe in the actual deity of Jesus, yet support that belief by a different scaffolding than former generations used. For instance, he may believe because of what Jesus has done in the past, such as transforming society, saving men, saving me, therefore Jesus is the Son of God. This is the modern approach to the deity of Jesus."

The writer whom we are now scrutinizing avows his own belief in the "virgin birth" and in the authenticity of those scriptures teaching it, and then proceeds, "But there are other men, differing from me, who cannot honestly come to believe in the virgin birth, but who exalt Jesus as truly to the right hand of God as I myself do. If these men really preach a Christ, victorious over death, seated at the right hand of God in power, himself 'very God of God,' then that is the essential thing. We can afford to be generous when the scaffolding only is in question. But there can be no compromise in the essentials. We cannot tolerate a milk and water Unitarianism in our pulpits. That would be fatal."

This way of stating the case has in it elements which are liable to appeal with considerable force to some Christians at first sight as an admissible accommodation of the scruples of those who hesitate or revolt at the virgin birth. But before giving them this consideration we should pause long enough to make sure that in so doing we are loyal to fundamentals. A little hesitation and reflection may lead us to see in their advocate whom we have quoted an inconsistency, in mental process at least, that lays a suspicion on his conclusion. For instance, he avows not only his belief in the authenticity of the scriptures that clearly teach the miraculous nativity, but also he lists among his essentials, "the sufficiency of the New Testament as a re-

ligious authority." If it is so accepted and its teaching on the virgin birth stands unchallenged in it, does not the proposed concession deny an essential. Does it not transfer the authority in these passages from the "fixed" essential to the transient scaffolding? Are we ready to place this last term as a label on the New Testament or any part of it? If we are not ready to do this how are we consistently to make the concession which this charitable writer makes?

If evidence should appear that those crucial passages in Matthew and Luke are spurious, or fairly under suspicion of being so, then we might with some consistency unrein our charity for the brother who is troubled with doubts or worse on the doctrine in hand. But so far there stands the distinct and unchallenged declarations of the two Gospels still erect as among the essentials as defined by this amiable author. Push this view a little further. Suppose that a skeptic on some other teaching of the scriptures should claim the same accommodation, the resurrection for instance, what would we do about it? To be fair we must grant him the same prerogative, and presumably this would soon run beyond prerogative and become common, universal privilege or right, and so our essential of New Testament authority would become not only scaffolding but scaffolding annihilated. Sound discrimination recognizes a wide range of open questions on which the scriptures themselves furnish grounds for differing conclusions. But the supernatural origin of the Son of God when born of a woman is not in this class. In rejecting all "milk and water Unitarianism," this writer seems to me to reject his own proposal which we are considering. In my judgment the rejection of the unique paternity of Jesus reduces all doctrines of his deity to that kind of Unitarianism. The undiluted Unitarianism lies only a step beyond; and, with all charity, the added conviction is avowed that the milk and water unitarianism is actually a straight-out Unitarian, consciously or unconsciously. According to the Bible, as I understand it, Jesus reaches no throne as Savior of men except through his cross and he does not reach his cross except through a supernatural entrance into human nature and fellowship. Any enthroned Christ, at the right hand of the Father, with the powers and functions ascribed to him in the Bible, but destitute of either of these conditions, is a phantom. The real Jesus came into the world and went out of the world on plans and through processes consonant with each other, and when we concede that the plain language of scripture concerning either end of his incarnation

life is only scaffolding, not an essential part in the divine reign, we abandon our ordinary rational process or we deliberately lay dynamite at the foundation of Christianity.

Philadelphia, Pa.

## THE LORD'S DAY

The temptation to violate the sanctity of the Sabbath comes to one in a form of reasoning like this: "The Sabbath was made for man, not man for the Sabbath." It is God's will that I shall really rest on His day. I have worked hard all the week. How unreasonable to think that I should not take up the whole of Sunday morning in sleep."

He or she forgets that when one, as a rule, works so hard on Saturday as to be unable for God's service on Sunday he is not only robbing God but starving his own soul. The money he makes in such kind of work, if it should remain in his hands cannot prove a blessing.

The tempter gets in his work when he persuades one that since Sunday is a day of rest he can make it a day of selfish pleasure under the name of recreation.

When any professing child of God cannot find his highest recreation in using the Lord's day as it should be used there is in the soul a vacuum which is in sad need of filling.

God gave us six days and when we take for our

own selfish purposes the only day which that wise and eternal power has set apart for himself and designed to be the one supreme blessing of human life the most salutary exercise in which Christian leaders, whether as preachers, parents or teachers can engage is the prophet's work of calling back the godless millions to the observance of that day.

W. H. PATTON.

## THAT INTERCHURCH WHALE

(By J. M. Ballantyne)

A mammoth whale is on the sea;  
Oh, bigger'n any whale should be;  
He's spoutin' too, the grandest spout,  
As if he "knowed what" he's about.  
His name I hear is INTERCHURCH!  
He aims to knock us off our perch;  
He thinks we Baptists all are shrimps  
To "swaller" or to put in crimps!

He's got an awful tail, they say,  
To us when he can't have his way;  
He's "swallered" quite a numerous lot  
On "swallerin'" more, they say, he's sot.  
In British waters he soon tuck  
A heap o' Baptists in his suck,  
An' Anglicans, an' all the rest  
Are living in his blubber vest.

Up north some Yankees like him fine  
Where to be sure he cuts a shine;  
He spouts an' spouts o' UNITY  
Till folks plunge in his maw with glee.  
He's headin' South to get us too,  
I wonder what our folks will do?  
I guess a few will join this whale—  
The fellers who sit on a rail.

When he gets full of all that truck  
I surely wish that fool whale luck;  
The Tower o' Babel won't be in it  
He'll have no peace—not for a minute;  
For think—the cranks will all get in  
And THEY are sure to raise a din,  
About whose goin' to be BOSS!  
An' make the sheebang pitch an' toss!  
I WONDER what the whale would do,  
Ef we got in his belly, too!  
And preach like we have always done  
I guess we sure would see some fun.  
That whale would blow to SMITHEREENS  
And show the world some queer old scenes  
I cannot understand just why  
They want US in—or do they lie?

I know some guys who have a boat,  
An' they are out for that whale's GOAT  
They have HARPOONS and SCRIPTURE LINES  
And have laid out some floatin' mines.  
These hunters sure will down that whale  
No matter how he swings his tail.  
Their leader has a peerless fame—  
Grey, old, but keen—Gambrell by name.

SOUL LIBERTY, is one harpoon—  
Enough to make his whaleship swoon!  
A CHURCH OF NEW BORN FOLKS ANOTHER,  
Will make the Jonah's all a smother!  
But how that whale will grow irate  
When stuck with, CHURCH APART FROM  
STATE

But, BAPTO, DIP, will finish him.  
And send him where he'll never swim.

P. S.

If that old whale would come to us  
An' quit his racket an' his fuss,  
We'd train him like he ought to be,  
And do great business on the sea.

—Baptist Messenger.

The church at Canton is putting the Baptist Record into every home. They have recently put in a \$2500 heating plant, and shown the finest spirit in the building of a great church. Pastor J. C. Robinson has proven the right man in the right place.



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## CHURCH MERGER

(See editorial on the same subject  
on page 18.)

New York, Feb. 18.—An outline of the plan for a merger of approximately twenty-two Evangelical Protestant churches under the name of the United Church of Christ in America, which is to be acted upon by the Interchurch Council on Organic Union at a three-day conference beginning in Philadelphia tomorrow, was made public here today at the headquarters of the Presbyterian church, the originator of the movement.

The plan approved by an Ad Interim Committee of fifty Protestant clergymen of various denominations appointed last December, carries a preamble declaring faith in God and other fundamentals of Christianity as "a common heritage of the Evangelical Churches." It provides (1) complete autonomy in purely denominational affairs; (2) formation of a council, a representative body, meeting biennially, through which the United Church will act; (3) representation to be on the basis of two ministers and two laymen for the first 100,000 communicants and two ministers and two laymen for each additional 200,000 or major fraction thereof; (4) that constituent churches except as limited by the plan, "shall continue the exercise of their several powers and functions as the same exist under the denominational constitution;" (5) that the council shall harmonize and unify the work of the churches, including missionary activities, evangelism, social service and religious education.

It is pointed out that the recommendations of the Ad Interim Committee are but steps in a movement for creating "a real ecclesiastical entity, with ecclesiastical powers, holding and administering ecclesiastical property funds of such united church." This, it is said, may require a trying out period, "after the plan shall have been in operation for a time of years," the announcement states. "The importance of divisive names and creeds and methods will pass more and more into the dim background of the past, and acquire, even in the particular denomination itself, a merely historical value, and the churches then will be ready for and will demand a more complete union."

The form of union advocated, it is declared, "does not interfere in the deliberations of the council any of the details of the modes and subjects of baptism or of the formulation of a specific or comprehensive creed." The hope is expressed that "the evangelical churches may give themselves with a few faith and ardor to the proclamation of the gospel, which is the only hope of our stricken world, and to all those ministries of Christian love and healing for the community, the nation and the world, by which they shall reveal to men the name of Christ and hasten the coming of his kingdom."

Emphasis is placed by the committee on the

"federal union" feature of the proposed amalgamation. "It is an organic union," the report says, "that the vital principle of growth and development. The council has definite function and duties and these functions and duties may from time to time be developed in like manner as the functions of our federal government in the United States may from time to time, by constitutional amendment, be modified or enlarged."

Each local church belonging to the United Church will have authority over the following: (a) control of property held by it; (b) the terms of admission of members on the confession of faith; (c) the times and modes of administering the Sacraments; (d) the initiative in the settling or dismissal of a pastor; (e) the forms of worship used; (f) discipline of members; (g) the causes to which it shall contribute and the amounts to be given.

In the interest of "fraternity, order and union of effort" each church also agrees (1) to receive into its membership, without other condition, any person bearing a certificate of dismissal from any church of the United Church; (2) it will maintain the stated observance of the sacraments of baptism, the Lord's Supper and administer baptism by immersion for those who desire that form; (3) it will recognize the authority of a district council and participate in its meetings through steadily chosen delegates.

Local churches, according to the plan, will be grouped geographically into district councils of varying sizes. Each church will be represented in the council by its pastor and one delegate, with an additional delegate for each 100 members or major fraction thereof. The district council duties will include the ordination of ministers and it will have "the power of discipline or expulsion under conditions prescribed by the National Conference." It will also have the power to "terminate the membership of any church refusing to meet its obligations." Each church will be required to pay a per capita tax of 25 cents a member, the same to be known as "Council Dues," and which will be used for administrative expenses.

A State Synod, composed of churches in each state, and consisting of five delegates from each District Council and five additional delegates for each twenty-five churches or major fraction thereof, will hear and pass upon appeals from the district councils, support of bishop or bishops, superintendent or superintendents chosen by it in the prosecution of their duties and have supervision of missionary, educational, Sunday school and corporate administration.

The central authority in the United Church, it is proposed, will be vested in a National Conference. It will meet annually and will be composed of two delegates chosen by each Synod, with two additional for such number of churches in each Synod as shall make the Conference membership not less than 500 nor more than 1000 at any time.

## WHEN PREJUDICE AND IMPULSE CONFLICT

An interesting light is thrown upon human nature and the conflict of prejudice with religious impulse in the story of Peter's vision in the tenth chapter of Acts. The past and the future meet in the present and they are often at war. Our souls are the battle ground. This was the situation with Peter on the housetop. All his personal prejudices and race antagonisms of the past came forth to do battle with his own future conduct and the future hopes of Christianity. His people did not mix with other nations, did not associate with others; and personally he had been true to their traditions. He had never eaten anything common, nor unclean, and he had looked in surprise at the sight of his Lord talking with a Samaritan woman.

But that incident was at last bearing fruit. Less prominent and less prejudiced people had carried the gospel to Samaria and then sent for him. He couldn't afford not to go. And he went. The work had been greatly blessed. And now he finds himself on the confines of Judaism at Joppa. And

the vision comes to him on the housetop. "Rise, Peter, slay and eat." "Not so, Lord, I have never eaten anything unclean."

We would not reduce this vision to a merely inward conflict. It was a real vision. But it was a visualizing in a material way of the conflict that was going on in his heart. It was the conflict between wrong prejudice and right impulse, the old custom and the new duty. As a Christian man he could not fail to love the souls of all men and long to see them saved. As a Jew he abhorred association with the uncircumcised. He had not come yet to say with Paul, "Henceforth we know no man after the flesh."

This conflict is in every man who has fixed habits or who takes into consideration the customs of people or society about him. Which shall prevail the Christian impulse or the carnal prejudice? Peter was not disobedient to the vision and entered into the larger field of service among a people hitherto neglected and despised.

The action of the State and Federal authorities in Lexington, Kentucky, in protecting a prisoner is to be heartily commended. The prisoner is a negro who killed a white girl, confessed, was tried, convicted and sentenced to be executed in a few weeks. All of this transpired in a few days. After the conviction a mob attempted to get possession of the prisoner. They were fired upon with rifles and a machine gun. Four persons were killed and fifteen others wounded. Federal soldiers were called in and the city and county were put under martial law. This is simply a case of upholding the law and the maintenance of government. If some people in a mob have to be killed to do it, then they must be killed. It is not a case for race feeling, nor a matter of sympathy for a murderer, nor lack of sympathy for the girl killed or for her family. It is a question of whether government shall be maintained and the courts upheld. Probably there is no cure for mob law except the killing of some people in the mob. Mob law has got to be suppressed and the sooner it is done, the fewer will suffer. A governor who makes no effort to protect a prisoner and uphold the law is not fit for any office. Private vengeance is incompatible with public justice and the common good.

Not a few of our people have arrived at the conclusion that the time is near at hand when we shall need another theological seminary somewhere in the eastern part of our territory. The two we have in Kentucky and Texas are full to overflowing. Atlanta and Richmond are suggested as possible locations for a third. Another matter which has been given no little thought is that of building up a Baptist University, a real university, somewhere in the South. It has never been so difficult as it is today to secure professors when a vacancy occurs in our colleges. Again it has never been so difficult to find men and women who combine scholarship and the spiritual ideals and life which are desired in our Christian schools. It is clear that Baptists must produce more teachers. To do this we must strengthen the departments of education in our schools. We must be prepared to produce teachers for all grades of school work from the grammar school to the head of any department in our best colleges.—J. W. Carmack, Religious Herald.

Brother J. R. Smallwood, a young ministerial student who for the past five months has been in school at Clarke Memorial College, has gone to the Baptist Bible Institute at New Orleans, to take the pastoral course offered by that institution. Brother Smallwood served about two years in the navy during the recent war in the United States and overseas, but entered school as soon as possible after being discharged from the service.

The reports from Paris to date are that the Allies agree for the Turks to retain Constantinople, but to give guarantees as to the Dardanelles.



A brother who has read the Record since it was an infant writes that some articles are too long for him. Thank you, brother, we welcome the frank expression of such helpful criticism, and we hope the Record will be the better for your kind suggestion. More of our good brethren ought to write for the paper and every one of us ought to say what we have to say with the fewest words that will make our meaning clear and our message forceful. Nobody need start out with lengthy explanations. Pitch in and say something. You need not say, "I take my seat with pen in hand to write you a few lines, &c." Just write them. You need not apologize, nor say, "As I haven't seen anything from our neck of the woods for a long time." Just say your piece. Get into the middle of your subject in the first line. If people have to travel too far to find out what you are talking about, they will quit you cold.

Brother G. W. Riley writes that J. A. Brown, known everywhere as singing evangelist and harpist, can be had for a few meetings in Mississippi if engaged at once. Brother Riley has had him in a number of meetings and expects to have his help in others. Write to him in Dallas, Texas or to Rev. G. W. Riley, Clinton, Miss.

### WAS JESUS STOLEN?

(By W. E. Fendley, D. S. T.)

This article was prompted by hearing a conversation a few hours ago between two men on a railroad train, in which they were discussing the possibility of being deceived about the resurrection of Jesus.

As one who has spent much time in the study of law, I want us to look at this matter for a few moments from the standpoint of a Roman citizen and as a lawyer would present the case.

I. In the first place I answer that suggestion with an emphatic no, that Jesus' body was not stolen and for three reasons:

1. It was not a good time for stealing the body. Three Jewish feasts came at that time. At any one of these, the feast of the passover, the feast of the first fruits, and the feast of the full moon, the Jews' attendance was compulsory. Therefore, the streets of Jerusalem were thronged with watching Jews at the very time the body of Jesus would be stolen by his disciples. And do not forget that his enemies had heard that he was to rise, for they said to Pilate, "This deceiver said that on the third day he would rise. Command, therefore, that the sepulchre be made sure until the third day." Hence it would have been impossible to have deceived them, for they were especially guarding that very day. So, I say it was not a good time for stealing the body.

2. There were five penalties of death attached to the stealing of that body, and not one of these penalties was imposed, or carried out.

First. Allowing the seal to be broken, which was so placed that a part of it would be upon the sepulchre and a part on the round stone, the door of the sepulchre. The Roman seal was the bust of Julius Caesar so arranged that if the seal was broken, the head would be severed from the body. Now note, the Roman government said death is the penalty for breaking that seal. If that was broken under any circumstances it meant, according to their law, death to the man that broke it. You perhaps know what the penalty of death in this country for breaking open an express package belonging to some one else, not so strenuous as was the Roman law. Rome said death. But some one says that Roman law did not amount to much. I do not pretend to know all about it, but I ought to know something about it as I have made a study of that a specialty for some time, and I know if there was one thing above another for which Rome did stand first, last and all the time, that one thing was law. Each nation represents a particular national idea. For instance: England has stood for wealth; France

for power; America for freedom; Greece for perfection; but Rome first, last and always, for law. And if the Roman law said a man must die, death was the penalty. Second, for breaking the seal, third, for stealing the body, fourth for allowing the body to be stolen, fifth, for going to sleep on duty. Were these penalties carried out? No. Was there any transgression of the law? Yes, transgression of the law in five different instances. Yet no penalty. What is the reason? I will tell you. The point is this: Sixty-four Roman soldiers were placed there to watch that sepulchre. The law said to them, "It is your business to keep the body, not to allow any one to take it, not to go to sleep on duty." But something happened. The sepulchre was empty. The soldiers immediately ran and told the Sanhedrin that the angel came down, and drove them away and broke the seal. As soon as the Sanhedrin heard that, they said, "Well, suppose that the angel did drive you away. Suppose they did break the seal? Don't you see that you must die? The seal is broken, the body is gone, therefore death is your penalty. But listen to us. If you will say that you went to sleep on duty, and while you slept the disciples came and stole the body, we will secure you from penalty." "But," said the soldiers, "Death is the penalty for going to sleep on duty, hence we must die anyway." "But," said the court, "if you will tell that you won't have to die; but if you will not say that, then death is certain." So it simply meant to live or die. Think of it. Sixty-four big Roman soldiers telling sixty-four big Roman lies to save their lives. If that is not the truth in the case, I challenge any man on earth to tell me the truth in the case.

3. I deny this allegation again on the ground of premeditated and unpremeditated testimony. Go with me to that court room yonder and see the lawyers as they cross examine the witness. One lawyer fires questions at him and they are answered as fast as they are asked; then another lawyer takes the witness in hand for a cross question. The answers are not the same. The first were unpremeditated, the second are premeditated. Now when the judge instructs the jury, will he tell them to accept the premeditated or unpremeditated testimony? Every person understands that the value of unpremeditated testimony is far better. As soon as the angel came, the soldiers scattered. They ran to the scribes and Pharisees and told them what had happened; this was their unpremeditated testimony. The Sanhedrin said, "If you tell that you must die, say his disciples stole him away while we slept, then we will persuade the governor and secure you." So to save their lives, they change the story, and give their premeditated testimony. Now, for these three reasons I affirm that the body of Jesus was not stolen.

(To be continued)

### PRAYER AND POWER.

(J. B. Gambrell.)

I will relate here how God saved a church by the intervention of divine power. It had been a great church, but the noble pastor had died, and the church could not agree about another pastor; and so far more than two years there was no shepherd of the flock, and the sheep were scattered. Worldliness abounded; the young people fell under the power of an attractive young man who was their real pastor. He was intelligent and had beautiful manners. He had told them that it was no harm to dance and that the church had nothing to say about what they did; they were independent. They believed it, and dancing became a rage in the community. Christian parents were not strong enough to resist it; and then, after a while, did not care. Drunkenness abounded. There were groups of heretics—small, not influential in a general way, but active. And they sowed the seeds of discord as to doctrine. Things were about as bad as they could be. The church finally called a preacher—because they did not

know him. They could not have agreed upon anybody in the world if they had known him. The preacher was a rather young man. He sensed the situation pretty soon, and devoted considerable time to bring order into the church. It was a once-a-month preaching place—Saturday and Sunday. From January to June the pastor took up the matter of discipline in a very thorough way. The church went far enough to appoint committees to see the disorderly. A month later conference was called, after the usual preaching, and the reports of committees were called for. But not a committeeman would report. Nearly every man on the committee knew some member of his family would come under discipline. The situation was humiliating. All the lewd fellows of the baser sort were there in fine glee, and the church house was full. The pastor could not even get a motion to adjourn, and had to adjourn the conference on his own authority. A more thoroughly defeated church nobody ever saw. At the close of services as the people went out a little group—six or eight—gathered in a corner of the church and with tears and sobs covenanted together to ask God to deliver them. Every one felt that if God did not come, the church was gone. They covenanted to pray every day for a month.

The next meeting came, and the whole countryside was there—the elegant leader of the young people, the doctrinal distractors, all sorts. As the pastor passed into the house, one woman who had the matter at heart greeted him with tears and smiles and said: "It's all right; it's all right." The text was, "And there was a division among the people because of him." The spirit of God was on the pastor. He spoke with a tone and a power that cannot be imitated. Deep solemnity fell on the congregation. The preacher was going on with his text, showing how the world would divide on Christ, husbands and wives, parents and children. Somewhere in the sermon the leader of the young people threw up his hand and said: "I want to say something." The preacher paused: "Well, what is it?" The young fellow sprang to his feet, and said: "I want to say that I come over to Christ right now." There was a profound shock and a hush. A young woman to the right sprang to her feet and with a clap of her hands and a shout said: "I come." And then another rose and surrendered. The sermon was ruined, but the meeting went on with much shouting.

Then the doors of the church were opened, and the young fellow was on his feet instantly coming. Some others came. The pastor started to ask the regular question, but the young man said: "I want to talk." He was given permission, and got up and poured out his heart in confession of his wrongs, done in his darkness and blindness—and then from that went into an exhortation.

It was a volcano.

Fifteen people were turned out of the church. Parents moved the exclusion of their own children in tears.

The revival had started, and it went on for a good many days. Twenty-nine were baptized; thirteen of the fifteen excluded members came back. The whole situation was changed. The power of darkness was scattered. The church was on high ground. God had saved it. Emotion? Yes. People wept and shouted, not in the meeting house only, but all over the country. I was there.

As we turn our thoughts to revivals let us think that every real revival is from God, and that there are no situations too hard for Him, and that the Holy Spirit will do what is necessary and do it in the way that will get the victory. The conversion of that young man that day dynamited the whole country, and the temple of wickedness fell. If we can go out with full confidence in God, then, whatever the difficulties there will be a revival that will lift the whole land to the uplands of God.—Baptist Standard.



## THE CHURCH MERGER

We publish in another column a report sent out from New York with reference to a church merger, by which it is proposed to form the "United Church of Christ in America," by the participation of "approximately twenty-two Protestant evangelical churches." We publish it as a matter of news and a matter of interest which in some way will come to be reckoned with in religious efforts and discussion in the future. To be sure some allowance must be made for inaccuracies and misunderstandings on the part of a reporter for secular papers, and yet the report which we publish bears the marks of a carefully prepared statement by those who originated the movement. This merger is probably not identical with the Interchurch World Movement but is inspired by the same purpose and doubtless organized by the same men.

No mention is made of any Baptists participating in this merger and we cannot conceive of any responsible body of Baptists being willing to stand sponsor for it. Individual Baptists there may be who would favor it, for individual Baptists are free and some of them have queer ways. Some words used in connection with the plans outlined are sufficient to show the origin and nature of it. Bishops, synods, councils, conferences point to the paternity of the movement.

The purpose of this article is to call attention to something in the report which indicate not simply the exotic origin of the movement but also how impossible it is for some other people to understand the Baptist point of view, or understanding it, how difficult they are to ignore it. To mention some of these. One part of the program is to harmonize and unify the work of the churches, including missionary activities, evangelism, social service and religious education. The merger which undertakes to harmonize and unify the work of those who sprinkle infants with those who immerse believers, will be to harmonize soda and vinegar. Better so like you do with seidlitz powders, mix them on the outside. The merger which harmonizes the evangelism of Baptists who preach that a man is saved by faith with that of those who believe a man or an infant becomes most stupid of all. Beautiful formulas have failed impossible and range the intangible. It is too much like trying to pack 22 wheel barrows in one bundle. Better let them come "knocked down" so they can all be reconstructed.

The statement goes on to say that this plan is only a trying out period, only steps in the purpose to "create a real ecclesiastical entity, with ecclesiastical powers, etc." In other words it looks to the forming of another and similar organization to parallel the Roman Catholic church, "when divisions, sects, and creeds and methods will pass more and more into the dim background." Now the wonder is that these people who protest against Romanism and who think something should be done to present a united front to the Catholic church, are exactly copying their example in method and propose to produce another great ecclesiasticalism of the same pattern. You had as well as put out the fires of hell by starting another Gehenna. The lesson of this movement is that it is a part or parcel of all the movements of smother truth, choke out individualism and restrict liberty. Every centralized church or ecclesiastical organization has essentially the same idea. Only an independent, congregational polity such as the Baptists have can consistently oppose it or successfully contend against it. The very genius of the New Testament teaching and church are against it; and it is against the genius and existence of a New Testament church.

One point in the merger program is a compromise between the hierarchical and the congregational conception of the church, namely, the proposal to give the local church "the initiative" in settling or dismissing a pastor. Of course Baptists will have no such thing the initiative but they will brook no interference with their business in this matter.

The terms of admissions of members on confes-

sion are left to the local church, but the local church is given no liberty in receiving or rejecting others, but must accept any who come with a certificate from any other congregation in the merger, whatever denomination he belongs to or doctrine he holds. We judge that most Baptist churches will settle the terms themselves on which anybody shall be received.

The independence of the local church is again forfeited by a provision which says that it must recognize the authority of a district council. And this district council is subject to a national conference. The district council and not the local church will ordain ministers and exercise discipline under the national conference. There is proposed a tax of 25 cents a member for administrative expenses, a euphemism for bishops and overlords. These "bishops" are chosen not by the churches but by the "Synod" in each state. We salute this Donkelephant which has the voice of an Assyrian but the dress of an elephantasmagorian.

## BOOKS ON CHRISTIAN SCIENCE.

(J. E. Dillard, D.D.)

There is a wealth of literature on Christian Science. I mention with briefest comment just a few books on the subject:

## Little Books.

Walcott, "What Is Christian Science." This is a brief, but satisfactory examination of the metaphysical, theological and therapeutic theories of the system. It is frank and fair. An attempt is made to separate the true from the false, the permanent from the passing. The author is impressed with the resemblance of Christian Science and Neoplatonism.

Dixon, "The Christian Science Delusion." Three sermons. "The Facts About Christian Science," "Contrast Between Christian Science and the Bible," "Christian Scientists Wrestling the Scripture, or Accommodation as a Fine Art." There is not a dull sentence in the booklet.

Buckley, "Christian Science and Other Superstitions." Essays originally printed in the Century Magazine, afterwards published with other essays in book form. They excited much discussion, but neither the authenticity of any fact nor the accuracy of any quotation has been impeached.

Burrell, "A New Appraisal of Christian Science." The system is placed under Idealism. The author finds the ideas of Buddhism, developed in Neoplatonism, appearing again in the writings of Berkeley, and finally appearing in a new dress as Christian Science. The author thinks it will be short lived, as men will in the long run believe their senses.

## Larger Books.

Mark Twain, "Christian Science." The first part is a satire, the second a criticism. Everybody knows Mark Twain, so nothing more needs be said.

Peabody, "The Religio-Medical Masquerade." The most complete exposure and scathing arraignment I have ever read. The author is the attorney that figured so prominently in the litigations involving the Eddy estate. He challenges the Christian Scientists to prosecute him for libel and affirms that their omission to do so is an acknowledgment of the truthfulness of his indictment.

Haldeman, "Christian Science in the Light of Holy Scripture." The author has analyzed the fundamental propositions of Christian Science and placed the testimony of the Bible against them, showing how point by point they contradict each other.—Alabama Baptist.

## THE INTER-CHURCH CONFERENCES FOR MISSISSIPPI.

(W. S. Allen.)

Two of these conferences are to be held in Mississippi in March, one in Grenada and the other in Hattiesburg. The field representative for Mississippi and Alabama of this movement, Mr. James O. Grogan, was in Hattiesburg re-

cently in the interest of the conference to be held here. He came before the ministers' conference, composed of all the pastors of Hattiesburg and made an earnest appeal that the Inter-Church conference come here. This the Baptist pastors of Hattiesburg would not agree to. The Cambellite pastor and all the Methodist pastors were anxious to have the meeting come here. So Mr. Grogan got together these pastors and some of the citizens of Hattiesburg and invited the conference and made preliminary arrangements for it. So the meeting is to be held whether the Baptist pastors want it or not and their members are to be asked to help entertain the folks who come.

I am glad to say that the Baptist churches of Hattiesburg will stand back of their pastors in having nothing to do with the conference. The Inter-Church folk seem to have unlimited money at their command as they propose to pay the expenses of every pastor who will attend. I want to protest against any Baptist pastor accepting a free ticket to this meeting.

Any pastor who does puts himself under obligation to the movement. If any pastor feels that he needs information about the Inter-Church movement let him write to the Sunday School Board of Nashville, Tenn., for Dr. Gambrell's "After Campaign Message to Southern Baptists," and he will have all the information he needs. I want to warn any who may be inclined to attend one of these conferences that they are mighty fine places to get misinformation rather than information. The real purpose in the whole thing is kept in the background. Let no one be deceived by the leaders in this movement. Whatever the leaders of this movement may affirm or deny the ultimate aim is organic union of all denominations co-operating in this movement. To my way of thinking no loyal Baptist can afford to have anything to do with it. The moment I accept the principles laid down by the leaders in this movement that moment I cease to be a Baptist. It means to give up all that we have stood for in the past, all that our people have suffered for and died for. It means to lose the effects of the great victory won in the 75 Million Campaign. It means our final destruction as a denomination. If any Baptist preacher feels that he must come to this conference let him pay every dime of his expenses and leave himself free.

I want also to add a note of warning to the pastors throughout the State that the leaders in this movement are determined to put their program over and that they are going to carry this matter to the people. A layman said to me this morning that it is the duty of the pastors to inform their people so they will know what to do. This question is going to be put squarely up to our churches and our people and we have got to face the issue. Let us not sleep. This movement is backed by unlimited money. "Brethren, I was constrained to write unto you to earnestly contend for the faith which was once for all delivered unto the saints."

## ANNUAL REPORT OF THE BAPTIST MEMORIAL HOSPITAL.

Of those nominated by the State Conventions of Tennessee, Mississippi, and Arkansas to serve as trustees of the Baptist Memorial Hospital, not all responded to the invitations to attend the annual meeting on January 13th. There was a fair attendance and an enthusiastic meeting. Of course all who were nominated were elected.

A most gratifying report was presented by the executive committee and superintendent. The report showed great increase in the work of the hospital, gratifying progress in the enlargement of buildings, to meet the urgent need of more room, thorough organization in every department and a much improved service everywhere, under the management of Superintendent S. G. Davidson.

During the year 1919 there were admitted



for treatment 7858 patients, who came from the states as follows: Tennessee 3882, Mississippi 2183, Arkansas 751 and other states 1042. Counted by religious affiliation there were 2075 Baptists, 1889 Methodists, 813 Presbyterians, 355 Christians, 392 Episcopalians, 322 Jews, 352 Catholics, 95 of other faiths, 887 of none, and 576 not recorded.

The business of the year in operating the hospital amounted to \$287,050.57. This included \$36,682.84 expended in charity which took care of 1248 patients. By states these patients were as follows: Tennessee 792, Mississippi 193, Arkansas 110, and other states 153.

We feel sure this report will be of interest to the brotherhood and a matter of gratification to the Baptists in the three states which planted and are now fostering the hospital. They will see that the money already invested and which has been pledged in the 75 Million Dollar campaign has been well invested.

M. D. JEFFRIES.

#### SOME ADVANTAGES OF A COUNTRY PASTORATE.

Our country work has come in for a large share of discussion for the last several years. Many helpful things have been said and written on the subject, but to one who has been serving country churches for practically twenty years some sayings appear to be a reflection both on their authors and on the work. Judging from present conditions one would conclude that the tendency of the discussion has been to prejudice our young ministry, especially against the country pastorate. If this article will lead some to consider the work from a different view-point and cause some of our people to feel more kindly to this phase of our work, the writer shall be glad.

Now to the advantages:

1. Living is cheaper. Often it is heard, "I need more than that to live on." Well, you don't need so much to live on in the country as you do in the towns especially the larger ones. The outside demands are limited. The habits of life are plain and economical.

The garden, poultry yard, pig-pen, and cow shed are happy accessories to a country pastorate. Besides we are nearer to the producers and can buy more cheaply, or, as is often the case, such things come as pleasant tokens of appreciation.

2. Life is simple. Country people live close to nature and the environment is conducive to meditation. The outside calls are limited and the distractions for pastor and people are few. These conditions coupled with the simple habits of the country folk, make it easier to reach the heart and life with God's message.

3. Children attend the preaching services. When church going time comes in the country usually the whole family goes. The writer preached at a country church last Sunday and not one child left the church at the close of the Sunday School hour. The man who preaches to the largest number of children and young people has the best opportunity for service.

4. The people love the Gospel Message. To them the out-standing service of the community is the preaching service. If the pastor has prepared himself in mind and heart, he need have no fear concerning the reception of his message. Tastes have not been perverted. Life has not been surfeited by the clangor, glare and tinsel of the world and the soul delights to feast upon the living word.

5. The people are easily led. This may sound strange to some, but considering training and opportunities for personal touch on the part of the leader, the results of leadership have been remarkable. What a glorious revelation it would be and how it would help and encourage others, if present-day propriety and personal modesty would permit some of our successful pastors and laymen to tell how they have succeeded in leading country people in Christian work.

These are some of the blessings and advantages of the average country pastorate. May the blessings of God be continually showered upon the people who afford so many advantages to those who serve them, and may He send them more leaders who will gladly help them overcome their difficulties and lead them to accomplish yet greater things for Him.

Yours for service,  
Clinton, Miss.

BRYAN SIMMONS.

#### REV. S. G. POSEY

Rev. S. G. Posey has accepted work with our state board as my associate in Sunday School work.

He is well qualified for his work. He is a graduate of Mississippi College and has had one year in Louisville and then graduated in Fort Worth. He has had a number of years of experience in graded school work and has been in the pastorate for a few years, two years of the time was spent in Oklahoma.

We consider we are very fortunate to have him associated with us in this work.

Any church desiring his help may write him at Magee, Miss.

J. E. BYRD.

#### SOME NOTABLE CHURCH GIFTS IN THE 75 MILLION CAMPAIGN.

(L. R. Scarborough.)

Central Baptist Church, Memphis Tenn., Dr. Ben Cox, Pastor.....	\$682,000
First Baptist Church, Dallas, Texas, Dr. Geo. W. Truett, Pastor.....	606,000
First Baptist Church, Richmond, Va., Dr. Geo. W. McDaniel, Pastor.....	474,000
First Baptist Church, Knoxville, Tenn., Dr. Len G. Broughton, Pastor.....	375,000
First Baptist Church, Shreveport, La., Dr. M. E. Dodd, Pastor.....	300,000
First Baptist Church, Waco, Texas, Dr. J. M. Dawson, Pastor.....	250,000
Second Baptist Church, Atlanta, Ga., Dr. Henry Alford Porter, Pastor....	220,000
First Baptist Church, Macon, Ga., Dr. G. L. Yates, Pastor.....	210,000
Southside Baptist Church, Birmingham Dr. J. E. Dillard, Pastor.....	200,000
Broadway Baptist Church, Ft. Worth, Texas, Dr. Forest Smith, Pastor....	200,000
Utah Place Baptist Church, Baltimore, Maryland.....	275,000

and many others in this line. Of course there are other churches not so large that did proportionately as great giving as did these larger churches. Some of the greatest giving was done by our country churches and small ones.

This information is given in answer to many calls coming in letters to the central office.

#### OUR CHURCHES AND THE WORLD MOVEMENT.

(Continued from page 2)

of the seven stars which thou sawest in my right hand and the seven golden candlesticks. The seven stars are the angels (pastors) of the seven churches: and the seven candle sticks are the seven churches." (Rev. 1:20). He is the One to stand in the midst of His churches and hold His pastor in His right hand, not any man.

3. It is an abridgment of the freedom of speech to parcel out the fields and say to any denomination "You are not to go into the field. You must occupy your own allotment." Under God every man has a right to speak out his own heart's love and longings to any man anywhere he meets him. Thank God it is so. What we lose by not uniting with this movement:

1. A very few rich men. I think in all probability we will lose some of them. I wish it were otherwise.

2. A few Baptists who will be moved by the flourish of trumpets and flying of banners.

3. A few preachers who are good men but a little "off color" in the doctrines.

What we gain by not going into it:

1. The dignity that comes from a consciousness of duty performed with the whole Bible and an open field and from hearing the words "Well done, thou good and faithful servant; thou hast been faithful over a few things." It is not only a duty to be faithful, it is also a great privilege.

2. The epithet of being narrow. This is a stock argument by people who can not reach the point with a scripture. I wish to address myself to you young people at this point. You have been brow beaten and intimidated on three points I have it in my heart to instruct you on. They are on our observance of the Lord's Supper, called "Close Communion," on belonging to a denomination of ignorant people and of being narrow. The two doctrines of baptism and the Lord's Supper are just as we observe them. There is no earthly question about it. Do not question it for a moment. Read your Bible on them. As to our ignorance, as Baptists we have more ignorance than we really need, but no denomination has ever had more educated people both in the ministry and out of it than the Baptists. We have had more ignorant people because we have had more people. As to being narrow, that is true. The Baptists are narrow. They are the narrowest people in all the world. Let me cite you to this Scripture: "For wide is the gate and broad is the way that leadeth to destruction and many there be that go in thereat: because straight is the gate and narrow is the way which leadeth unto life and few there be that find it." (Matt. 7:13, 14) It takes a narrow man to walk in a narrow way, a broad man cannot. Then all truth is narrow. Error is broad. So do not feel set back when you are called narrow, for it is the truth and one that we should glory in.

3. The privileges of following a New Testament program, a thing that has inspired Baptists in all ages and will continue to inspire them until Christ comes again.

4. The privileges of carrying out our 75 Million Dollar program, the only real large financial program we have ever undertaken.

Why all this clamor for an inter-church effort or a union movement at this time? Is there a reason for it? Yes; there is a reason. The Baptists have put on a large financial program, so have the Methodists, the Presbyterians. All the evangelical denominations have become aroused for a larger effort and a fuller consecration. Godfearing men in all these denominations have laid themselves out for more work, more consecration, more self-denial for the Kingdom's sake. Might it not be the work of the devil to thwart all this if he can? John Milton said a word about the devil that is applicable at this point:

"Fallen cherub! to be weak is miserable  
Doing or suffering: but of this be sure,  
To do ought of good never will be our task,  
But ever to do ill our sole delight,  
As being the contrary to His high will  
Whom we resist. If then His providence  
Out of our evil seek to bring forth good,  
Our labor must be to avert that end,  
And out of good still to find some means of evil."

Might it not be that the devil seeing the outlook for a large aggressive work to be undertaken by all the denominations instituted this as a means to prevent it? I believe so. Mr. Mott is a good man, Mr. Speer, Mr. White, Mr. Rockefeller. They are all good men and would not choose to be used of the devil for their own lives, but it is possible the devil uses them in this just as he will use anyone. The pity is that such good men are in this dangerous movement.

Let us, then, with our hearts full of love, our souls aflame with a zeal and our bodies trained and hardened for a mighty effort rise above and go beyond all the confusion that may come from the cry and clamor of these movements and make our church worthy of our coming Lord.



**MISSISSIPPI WOMAN'S MISSIONARY UNION**

President—Mrs. A. J. Aven. Clinton  
 Vice President—Montana A. K. Godbold, M. F.  
 Doughty, C. Conger, E. K. Lide, Jas. W. Champlin  
 and R. L. Besyard.  
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 Longino, P. B. Bridges, McDonald Watkins, Rhoda  
 Enochs, L. F. Hobbs, Miss Nell V. Bullock, Mrs. C.  
 M. Hall.  
 Corresponding Secretary—Miss M. M. Lackey.  
 Young Peoples' Leader and Recording Secretary—Miss  
 Fannie Traylor.  
 College Correspondent—Miss Mary Ratliff, Raymond.  
 Training School Trustee—Mrs. J. L. Johnston, Hatties-  
 burg.  
 Margaret Fund Trustee—Mrs. W. J. Davis, Jackson.  
 Personal Service Leader—Mrs. J. P. Farrell, Jackson.  
 Editor W. M. U. Page—Miss M. M. Lackey.  
 All funds should be sent to Dr. J. B. Lawrence, except  
 the literature fund which should be sent to Miss M. M.  
 Lackey.

Are you getting ready for our State W. M. U. Convention in Vicksburg?

There are two programs (tentative) on this page. Both should have your attention. The one for the Central Association Rally may help you formulate a program for your associational rally. The other, that of our State Convention, is given at this time that you may have the opportunity to suggest changes you think desirable; and that you may have this far ahead of time what things await those of us who attend. Be sure to have a representative from your society, even if you cannot attend.

Right now I am going to tell you how favored we are in this our season will be preached by Dr. L. R. Scarborough. He will bring us a great heart message. If Providence permitting, Dr. Frank Moody Pizer, who knows more about Mission Study than any other man in the Southern Baptist Convention, will give us his matchless address on this subject. Can you afford to miss just these two good things, to say nothing of others? Next week we hope to say who will be with us from Headquarters, and what missionary will bring a message.

In same way the name of Burdette Yarbrough, Jackson, was added to our \$25.00 club. We take pleasure in giving it here.

We trust sisters all over the State are planning and praying for the success of the W. M. U. part of the training schools which will begin in the State March 8, and run two weeks. Our Miss Mallory will bring us a worthwhile message. Some changes will be made in the itinerary as given in the last issue of the Record. These will be announced next week.

We trust each society has received the March Week or Prayer literature by this time. If you have not, kindly notify us and we will send more. If each society sent to Headquarters for the "paid leader" list of which was given in this column some issues ago, you will get far more from the program than you can possibly do otherwise. Some of the leaflets are specially fine and helpful.

**JANUARY WEEK OF PRAYER MESSAGES.**

Hattiesburg First Church: Our January Week of Prayer was a great feast, characterized by spirit of cooperation and interest in the Master's work. New members are constantly being enrolled. To Him all praise be given. Our March Week of Prayer is being looked forward to with eagerness.  
 MRS. S. E. TRAVIS.

Davis Memorial Church: This was indeed a great week, even though our attendance was not so good as usual on account of much sickness among our members, and on account of the bad weather.

Monday was given to praise and thanksgiving. One of the sweetest services this was, when so many brethren giving testimonies.

The G. A.'s had charge of Tuesday's program, with the Japanese school as their subject. This was well rendered by six girls. The Orphanage

Circle of the G. A., not being able to meet at this time, gave their program the following Saturday evening.

Wednesday we had an ingathering program for the women and children of China. This was led by Mrs. Madison Flowers, our pastor's wife.

All the other subjects were studied in combination Thursday and Friday afternoons. The Sunbeams and Y. W. A.'s not being able to meet in the afternoons had each a special program at separate times.

The total offering amounted to \$30.48; being free will offerings above campaign pledges.

I think we really got more from the study of the different fields than ever before. The campaign literature meant so much to our people. Then we have so many more who are reading the Baptist Record, Home and Foreign Fields, and Royal Service than ever before.

MRS. L. F. YARBOROUGH.

Durant: We are late reporting our Week of Prayer, but we want you to know we had good spiritual meetings.

We began Sunday afternoon and closed Friday afternoon. We met Sunday at the church, and in the homes during the week. The sisters were glad to meet, to serve on the program and to share the responsibility as leaders. The offering was \$25.00.

Indianola: The Woman's Missionary Society at Indianola decided to have an all-day meeting for the January Week of Prayer and we met in the church parlor. There were eighteen different women present and we had seven different leaders, using one-half hour for each program and giving ten minutes intermission for relaxation after each leader was through.

There was a delicious luncheon at the noon hour and we enjoyed a good social time together. The talks were splendid and the personal testimonies so helpful that all felt nearer to our missionaries and to our heavenly Father than ever before.

The offering was \$13.50.

MRS. H. L. MARTIN.

**PROGRAM OF CENTRAL ASSOCIATION W. M. U. RALLY.**

Monday, April 8, 1920.

Opening hymn.  
 Devotional.  
 Why this Rally was called—Associational Superintendent.

Why we answered the call—Each member responding.

Special music.  
 Round Table.

(Each society and auxiliary will send, or bring, whatever problem they may have for discussion. Please see that these are written out and in the hands of your superintendent before the meeting is called.)

Report of Associational Personal Service Leader.

Report of Associational Mission Study Leader.  
 Report of Associational Young Peoples' Leader.

Noon hour consecration.  
 Dismissed.

Opening hymn.  
 Devotional.

Address—Miss Mallory.

Miscellaneous business.  
 Adjournment.

MRS. L. H. YARBROUGH, Supt.

**TENTATIVE PROGRAM MISSISSIPPI W. M. S.**

CONVENTION, APRIL 13-15, 1920.

First Baptist Church, Vicksburg.

Tuesday Evening.

**PREPARATION**

Special Music.  
 Scripture Reading and Prayer by Pastor.  
 Sermon—Dr. L. R. Scarborough.  
 Message in Song.  
 Announcements. Adjournment.

**Wednesday Morning INFORMATION**

Hymn, We Would See Jesus.

Devotional.

Message in Song.

Greetings.

Response.

Appointment Enrollment Committee.

Recognition of Visitors, Missionaries and Wives of New Ministers.

President's Message.

Prayer.

Report of Corresponding Secretary.

Digest of Reports of Central Committee.

Appointment of Committee: Resolutions, Obituaries, and Nominating Delegates and Alternates to the W. M. U. in Washington.

Mission Study Hour. Recognition of those holding certificates.

Methods: Woman's Missionary Society.

Adjournment.

**Wednesday Afternoon****ENLISTMENT****Our Young People**

Hymn, O, Zion Haste.

Devotional.

Report of Young Peoples' Leader.

Report of College Correspondent.

Message in Song.

Report of Training School Trustee.

Election of Nominating Committee.

Announcements. Adjournment.

**Wednesday Evening****STEWARDSHIP**

Hymn.

Devotional.

Reading of minutes of previous day.

Report of Enrollment Committee.

"Give an Account of Thy Stewardship"—

State V-Presidents.

Message in Song.

Personal Service Report.

Noon hour consecration.

Announcements. Adjournment.

**Thursday Afternoon****VICTORY.**

Hymn, Faith is the Victory.

Prayer and Praise.

Voices of Victory: An Experience Meeting.

Message in song.

Reports of Committees: Resolutions, Obituaries, Nominations.

Adjournment.

**NEWS FROM OUR WEST POINT W. M. U.**

The Baptist women of West Point have never had a more successful and thoroughly enjoyable meeting than the reception on Friday evening, Feb. 6, which was given by the members of the Woman's Missionary Union in special compliment to the Baptists who have recently moved into town and nearby country.

The tables which were laid in the rooms of the primary department, were gay in their decorations of spring blossoms, which suggested love and welcome to the guests as they joined in singing "Blest Be the Tide That Binds" before being seated for supper. This meal, which had been carefully prepared by the ladies, was served at seven o'clock, as the first feature of the evening, and pronounced by all a most elegant and satisfying beginning. Immediately afterwards the guests reassembled in the Sunday school auditorium, where a well arranged program was rendered, consisting of talks and music appropriate to the occasion, then came the "get acquainted" hour, in which the newcomers were introduced and welcomed in a very informal, heart-to-heart way.

Much credit and many thanks are due to the ones who had the responsibility of this, especially Mrs. Will Vanlandingham, president of the W. M. U., who is untiring in her efforts to broaden the work of the organization and develop it into its highest sphere of efficiency.



## B. Y. P. U. DEPARTMENT

Auber J. Wilds, Field Secy.,  
Oxford, Miss.

"We Study That We May Serve."

2 Tim. 2:15 is the B. Y. P. U. verse. How often does your Union say it in concert?

"Loyalty" is the B. Y. P. U. song. How many of the members of your Union know it to sing it without the book?

How near have you come to living up to the practical motto, "All Baptist Young People Utilized? Put your membership committee to work.

Next Sunday begins our Study Course Week. It of course is best to have the books, but don't wait on them, if you have not received them. Use tablet and pencil and write down the outline. Of course the teacher will need a book.

Mr. Robert Gandy from Mississippi College will take part on the Convention program, discussing the B. Y. P. U. work in our colleges.

The best way to have your program committee meetings is to have them weekly. Let the group that is to render the program Sunday week meet this week and plan their program. One B. Y. P. U. not only plans the program this way, but have a rehearsal of each program. You may be sure there are no dry, uninteresting moments when the program is rendered at the regular meeting. Try it!

Some B. Y. P. U.'s find it a very good way to have the Business meeting in connection with the social, giving the first thirty minutes to the business session.

It has been said that the president is the key to the B. Y. P. U. That is true, and sometimes we try to get in a door with a key that does not fit. Sometimes a president does not fit the B. Y. P. U. There are two things to do when a key does not fit a door. One is to get another key, but sometimes that is impossible to do, so we have to do the other thing, and that is to file the key we have and make it fit. The same is true of a president that does not fit. It isn't always that we can get another that will fit, and perhaps after all the better thing to do is to file him down and make him fit. It can not always be done with one filing, and sometimes takes a good while to get all the rough edges off, but let every member have a hand in the filing. That is let every member do their best to make the president a good president, and you will see him grow. Try the filing before you try to find another.

The most important work of the B. Y. P. U. is the work of the different committees. Upon these committees hang all the responsibility of the Union. Without an active Instruction Committee the educational work will be neglected. The members will fail to do the Daily Bible Readings. Without an active Program Commit-

tee the programs will be incomplete and uninteresting, the members will read out of the quarterly, many will fail to come because they have had no time to get up their part, and altogether the work is handicapped. Without the Missionary Committee the B. Y. P. U. will not do the personal work that it should, "What is every body's business is nobody's business." We need an active Membership Committee that the attendance may be kept up, and the Social Committee if active will be early every Sunday so they will be there to meet and greet the members as they come.

A new Committee for B. Y. P. U. is the Advertising Committee. Boost your personal Union!

Add to your program by electing a crayonist, her duties will be to illustrate each lesson with some kind of drawing—map, chart or picture.

### QUESTIONS AND ANSWERS

Question—How many should be on each committee to get the best results?

Answer—Some say that the best committee is a committee of three with two sick in bed. That is not true in the B. Y. P. U. It is the ideal to have a member of each committee in each group, that is if you have four groups, then each committee should have four members, a member in each group. That will make then, every group have every phase of the work represented in it, the Program Committee will have six members the president, the chorister and the four Group Captains.

Q.—In organizing other Unions, is it best to organize on the A-1 basis, or is it best to just elect the president and Secretary and let them work toward the Standard by degrees?

A.—That is a question that cannot be answered for all Unions alike. Where it is possible organize on the basis of the Standard; the Union is ready then to go in to attain the other points in the Standard. There may be cases sometimes when it would be best not to go into the full organization. You will have to determine that after you get on the field.

Q.—Please give me some suggestions about the Sword Drill. How we may vary it.

A.—The suggestions given in the Junior Manual are the ones I would suggest. Sometimes have your drill on a certain topic again a drill on different characters of the Bible. Again have a drill on scripture quotations. These suggestions with others are enlarged upon on pages 70 and 71 of the Junior B. Y. P. U. Manual.

Q.—In our study course when we are finished shall we send the papers in to be graded or shall we just send the names of those who pass and what is considered a pass.

A.—Whoever teaches the book may grade the papers and send in the name and grade of each one. 70 is a pass and diplomas will be given to all who make that much. A seal will

be given for the second and third taking of the Manual and seals for the other books in the course.

### LIQUOR'S ANNUAL TOLL

Question: What is the amount of money spent by the consumer on intoxicating liquors, and how far would it go toward paying the interest on the national debt?

Answer: President Emeritus Elliot of Harvard states that the annual liquor bill to the consumer is \$2,200,000,000. The treasury department says that the interest on the national debt is approximately \$700,000,000 a year on a principal of about \$16,000,000,000. The amount of money spent on liquor would not only pay the interest on the national debt, but would reduce it more than a billion dollars a year.

Some church members consumed their part of this \$2,200,000,000. Add the loss of inefficiency in labor capacity to make money, cost of courts, jails, penitentiaries, insane hospitals, poorhouses, etc., all more or less the result of liquor consumed and it doubles or trebles the cost of consumption.

The liquor interests are organized in twenty-four states and are hard at work to defeat National Constitutional Prohibition, with headquarters in New York. They boast that they have one billion dollars at their disposal to undermine and disannul the Eighteenth Amendment. If that is so lets finish our job thoroughly.

I do not know what Mr. Elihu Root gets to fight their case but Mr. Chas. Evans Hughes turned down their check for \$150,000. Mr. Edward I. Edwards was elected governor of New Jersey on a "wet" platform as a liquor democrat and he was congratulated on his election by President Wilson and his secretary, Mr. Tumulty. The liquor interests will undertake to nominate a "wet" candidate for president on a "wet" platform. Chairman Cummings seems to be trying to boom Mr. Edwards for the place.

The "Liquor Interests" have published in the New York papers that prohibition in Mississippi was "on its last legs" and that the sentiment in the state was in favor of repealing the prohibition laws. This is a gross injustice to our state and the best way to counteract same is to go "over the top" in the drive for funds, so that we may show the world that Mississippi believes in enforcing the laws and in killing forever the liquor traffic.

W. H. PATTON.

"I can't imagine what's the matter with me, doctor. 'I'm continually thinking about myself.'"

"Tut, tut! You must stop worrying over trifles."—Ex.

The palm for brevity in speech should be awarded, according to Everybody's Magazine, to a marine who testified about the explosion of a gun on a war vessel—an explosion that had sent him to the hospital for some months.

"Please give your version of the explosion," he was asked.

"Well," he said, "I was standing beside the gun; there was an awful racket, and the doctor said, 'Sit up and take this.'"

### For Colds or Influenza

and as a Preventative, take LAXATIVE BROMO QUININE Tablets. Look for E.W. GROVE'S signature on the box. 30c.

**WHEELER**  
Business College  
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"WHEELER STUDENTS  
GET THE BEST POSITIONS"  
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**WINTERSMITH'S**  
CHILL TONIC

Sold for 80 Years. FOR MALARIA, CHILLS AND FEVER.  
Also a Fine General Strengthening Tonic. At All Drug Stores.

### The Strong Withstand The Winter Cold Better Than The Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the cold weather by taking GROVE'S TASTELESS chill TONIC, which is simply IRON and QUININE suspended in syrup. So pleasant even children like it. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

**PELLAGRA**

CURED WITHOUT A  
STARVATION DIET  
AT A SMALL COST

If you have this awful disease, and want to be cured—to stay cured—write for

#### FREE BOOK

giving the history of pellagra, symptoms, results and how to treat. Sent in plain, sealed envelope. A guaranteed treatment that cures when all others fail. Write for this book today. CROWN MEDICINE COMPANY, Dept. 55 Atlanta, Ga.

### TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmit (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by Chas. A. Smith Drug Co., Atlanta, Ga.

### You Do More Work, &

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.



## MAJOR ROBERT KELLS HACKETT

Our beloved brother, Dr. J. A. Hackett, of Meridian, Miss., of the recent death of his older son, Major Robert Kells Hackett, which occurred on Jan. 2, 1920, at San Francisco, California, says: "Kells was a pious boy, converted in 1883 in his 13th year and baptized into the fellowship of the San Francisco Baptist church with the full consent of that great membership. He was always an affectionate and dutiful son. Though his work began as a boy of fifteen in a drug store and afterwards as a physician, largely took away his Sunday, he maintained a lively interest in religion, attending services when he could and helping in the support of the church and missions."

While our hearts are bowed in humble submission to the Lord God omnipotent Father, and He assures us that "He will work together for them that love Him." Dr. Hackett, in his long and useful ministry, has directed many a sorrowing heart to the true source of comfort and he now has a sustaining grace that the world knows not of.

Major Hackett graduated in medicine at Tulane, New Orleans, and made a record in the surgical work he afterward did both in Touro Infirmary and the great Charity hospital of that city. Owing to an injury of the head while he served in his 21st year, his health finally failed and he gave up his profession for a while and went to California where

he practically regained his strength and resumed his practice though he was always a great sufferer. It was with the hope of relief from this that he decided to submit to a very difficult operation from which he never regained consciousness.

He was at the time of his death still in the service of the United States, as he was one of the first surgeons to enlist when war was declared, and went to France as captain of the Sanitary train of the 41st Division.

The splendid work he did the first year at the First Replacement Camp, where it was his duty to look after the health of the men coming in and send them on to the front in good condition was recognized and rewarded by promotion to the rank of major, and he was placed in charge of a large hospital at St. Aigman, France, until after the armistice was signed.

After a short leave spent with his family, he was assigned to Camp Dix, N. J., and later to Letterman Hospital in San Francisco.

He leaves a wife, Mrs. Lilla Chiles Hackett, and two noble sons, Robert Kells Hackett, of California, and Hunter Chiles Hackett, of Cleveland, Ohio.

May God reveal himself in great tenderness to all of his loved ones.

"Soldier rest! thy warfare o'er,  
Sleep the sleep that knows no breaking

Moan of toll nor, night of waking

With thy Lord forever more."

—A FRIEND.

## WASTE IN TOBACCO

Wilson, N. C., sold in one week in Dec. 1919, 1,863,580 pounds. Paris, Ky., in one day, Dec. 16, sold 159,845 at an average of \$56.89 by Independent House. The Bourbon Warehouse 169,835 pounds, average of \$53.47. Cynthiana, Ky., sold up to last week in Dec. 1, 167,325 for \$659,219.93. Rocky Mount, N. C., has paid the farmers \$11,000,000. Danville bought 28 million pounds, Chase City, Va., 4,848,497 pounds, South Boston, Va., 16½ million pounds for \$9,234,334. Such high prices for 6,098,500 pounds of tobacco sold this season at Lynchburg, Va., is causing farmers to increase acreage at reduction of food crops.

It hurts me to see an influential minister smoking a cigar at a public gathering and worse to see them smoking a cigarette. I have seen circuit judges, congressmen and U. S. senators smoking cigarettes before boys.

The cigarette habit deprives our young men and boys of the opportunity of securing so many positions that they could get if they were not cigarette fiends. It retards their education, growth, energies and usefulness. The cigarette is credited by an exchange with making the following calculations: "I am not much of a mathematician, but I can add to a young man's nervous trouble; I can subtract from his physical energy; I can multiply his aches and pains; I can divide his mental powers; I can take interest from his work; and discount his chances of success."

W. H. PATTON

## Cuticura Soap Will Help You Clear Your Skin

Soap, Ointment, Talcum, etc. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

## Conphorozo Water

Has been used with great benefit for the past thirty-four years by thousands of sufferers from Rheumatism, Gout, Indigestion, Constipation, Liver and Kidney Disorders. Read the following testimonial:

Lebanon, Ky., May 5, 1918.

Mr. John Hoerr,

St. Louis, Mo.

Dear Sir:—After three years untold suffering in bed flat on my back, and four years in one room, I began taking your treatment—Conphorozo Water.

After taking three bottles, I am now in the best of health, as you can see from my photograph. I am again on the road selling goods, and can never say enough in favor of the Water, for its use saved my life.

Your friend,

W. K. VOWELS.

Conphorozo Water is not a mineral water, but a medicine. For full information, address,

John Hoerr,

1616 Pine St.

ST. LOUIS, MO.

## Hogs Can Tell when Nitra-Germ

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs \$2 per acre, 5 acres \$9, delivered. Write, Nitra-Germ, Savannah, Ga., for Book No. B-24.

# Sunday School Helps

## For 1920

The following will be sent postpaid

Peloubets Notes	-	-	-	\$1.50
Tarbell Guide	-	-	-	\$1.50
Arnolds Practical Commentary	-			.80
H. C. Moore's Points for Emphasis				.35

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Jackson, Mississippi



**CABBAGE PLANTS.**

Fulwoods frost proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by express 1,000 to 4,000 at \$2.25 per 1,000; 5,000 and over at \$2.00 per 1,000. By parcel post prepaid 100 for 50c, 500 for \$1.75, 1,000 for \$3.00. Orders shipped promptly, satisfaction guaranteed or money refunded.

F. D. FULWOOD, Tifton, Ga.

**Famous Old Recipe for Cough Syrup**

Easily and cheaply made at home, but it beats them all for quick results.

Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using the well-known old recipe for making cough syrup at home. It is simple and cheap but it has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, hoarseness or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its healing effect on the membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

**FOR THE HAIR**

To make it soft, fluffy and free from dandruff use

**TETTERINE**

SHUPTRINE CO., SAVANNAH, GA.

**EAT LESS AND TAKE****SALTS FOR KIDNEYS**

Take a glass of Salts if your Back hurts or Bladder bothers.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

**A WELL ORGANIZED CHURCH FOR WORK.**

The First Baptist church, Paducah, Ky., is one of the best organized and most active churches in our Southland. There are fifteen departments of church activities and each department is in charge of a committee of fifteen with a deacon as chairman of each committee.

1. Bible Study Department. This department embraces all Bible study in the church. We now have a graded Sunday school and two regular normal classes for Sunday school workers in this department. The committee is leading the families and individual members in regular Bible reading. The committee will conduct a Normal Training School in April.

2. Prayer Service Department. The committees in charge of this department conducts the mid-week prayer meeting and has inaugurated a system of cottage prayer meetings. The members of the church have been organized into a prayer league who pray daily for the cause at home and abroad.

3. Training Service Department. This department includes all the work of the church devoted to the training of young people in Christian service. There are now four Senior B. Y. P. U.'s and two Junior B. Y. P. U.'s. We have also the Sunbeams, Boy Scouts and other organizations. This committee will conduct a training school in April.

4. Current support Department. The committee in charge of the department has largely secured pledges to cover the current support of the church for five years which is \$60,000.00, an average of \$12,000.00 a year. This money is paid out on the order of the auditor of the church.

5. Missions Benevolence Department. The committee in charge of this department has already secured in the 75 Million Campaign \$113,750.00 for five years which is over \$22,000.00 a year. This money is paid out on the order of the auditor and distributed according to the Southern Baptist Convention suggested percentage.

6. Personal Workers Department. This department includes all kinds of personal service. The committee in charge of this department has already about 1000 prospects for both Sunday school and the church. Among the prospects for personal work for church is 165 unaffiliated Baptists in the city. This committee is putting every member of the Baptist church to work with these prospects. We have additions to both Sunday school and church every Sunday.

7. Social Service Department. The committee in charge of this department looks after all the ushering of the church and all the social functions of the church under the direction of this committee holds a quarterly social meeting. We usually have a 1000 present at these meetings. The special purpose is to get acquainted.

8. Housekeeping Department. The sexton is under the direction of the committee in charge of this department. In this way the church is kept clean and in order for all services of the church. The sexton gives

all his time to the work and the church is kept open all time.

9. Religious Literature Department. The committee in charge of this department is placing the State Baptist paper and the Home and Foreign Fields in every home represented in the church. We use many tracts and this committee wisely distributes them. The church library is in charge of this committee. Boxes with tracts are being placed in public places.

10. Church Publicity Department. The committee in charge of this department superintends the publication of the church paper, the advertising in daily papers and the other publicity work. Some of the members of the committee distribute the church paper at the hotels every Saturday afternoon.

11. Church Music Department. All music of the church is under the direction of this committee. The choir and the kind of music used by it is considered by this committee. The pastor never has anything to do with the music except through the committee. This works well for the church.

12. Civic Righteousness Department. The church relates itself to the moral welfare of the community through this committee. The committee in charge of this department has already secured the cooperation of the other churches in a movement to make the city a morally clean city. Great things have already been achieved.

13. Church Missions Department. Thru the committee in charge of this department the church has already established a mission, purchased a lot and built the Sunday school unit of a church plant. This mission will soon be organized into a church and the church will start another mission in some needy place.

14. Business Women's Baptist Home Department. Through the committee in charge of this department the church has already established a Christian Home in charge of a good consecrated matron and are taking care of young women who have no home in Paducah. In this home we will be able to accommodate twenty-five young women and it is almost crowded now and will be self-sustaining.

15. Christian Education Department. The church has undertaken to run a school for engineers in the basement. This has been necessitated by the work of Roman Catholics in the community. We will make this school we hope a Baptist academy in the future. The great need for such a school in West Kentucky is appalling.

All the committees in charge of all departments meet on the night previous to the monthly deacons' meeting when the work of each department is carefully considered. Then the deacons, who are chairmen of the several departments, when they make written reports report on the work of the departments. From the deacons' meeting recommendations came before the church for consideration. The work of the church is organized, systematized and correlated.

You should see the church at work.

B. P. ROBERTSAN, Pastor.

**Save Two-thirds Fertilizer Bill**

Use  
**Nitra-germ**

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs \$2 per acre, 5 acres \$9, delivered. Write, Nitra-germ, Savannah, Ga., for Book No. M-24.

To abort a cold and prevent complications, take

**Calotabs**

The purified and refined calomel tablets that are nausealess, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages Price 35c.

**CATARRH DOES HARM**

Whether it is of the Nose, Throat, or Other Organs, Get Rid of it.

Catarrh of the nose or throat when it becomes chronic weakens the delicate lung tissue, deranges the digestive organs, and may lead to consumption. It impairs the taste, smell and hearing, and affects the voice. It is a constitutional disease and requires a constitutional remedy.

Take Hood's Sarsaparilla, which by purifying the blood removes the cause of the disease and gives permanent relief. This alternative and tonic medicine has proved entirely satisfactory to thousands of families in three generations.

If there is biliousness or constipation, take Hood's Pills—they are a thorough cathartic, a gentle laxative.

**SEX PROBLEMS**

Every married couple and all who contemplate marriage should own a complete Book of Life, of 1,000 pages, handsomely bound, such as the "Medical Adviser." It unfolds the secrets of married happiness, often revealed too late. Sold formerly for \$1.50. We can mention only a few chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, First Aid to the Injured.

Special Offer: For a limited time we will send one copy for five dimes (or stamps), to readers of this paper. Address Medical Press, 640½ Washington St., Buffalo, N. Y.

**ITCH!**

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Shreveport, La.



## KILL THE STILLS.

For the first time in history a nation of people has adopted the absolute prohibition of the use of intoxicating liquor as a beverage. There has been war time prohibition and war time limitation. The present action, however, is the first time in peace, and designed to be permanent.

Think of the U. C. L. now and if the men had kept up millions of saloons in addition to their families and millions of bushels of grain a year and grain destroyed that will now delight the nation and give health instead of disease and pauperism and murder and madness and horrors such as no heart can conceive and no tongue tell and wet with tears of widows and orphans. Now Christian and moral men and women will join as lovers of your country and lovers of your kind give your moral support to the officers. Point out to the illicit stills and illicit sellers of these still products and give of your money to the Anti-Saloon League of America for law enforcement, Pan-American and world wide prohibition. The \$75,000,000 of the Baptists and millions of the other denominations will go twice as far in winning souls to accept Christ with the countries across the seas sober and in their right minds; their efficiency to feed themselves will be doubled. They will have to follow America in absolute prohibition in order to compete with this nation in production and self-government.

W. H. PATTON.

Shubuta, Miss., Feb. 19, 1920.

As the clock struck 10 p. m. Monday night, Jan. 22, 1920, the spirit of Mrs. Marina V. Blount took its flight to the God who gave it. There were by her bedside her children, the nurse and the writer, who had anxiously and tenderly ministered to her every want during her several days of illness. Her life, her love, devotion and sacrifice made her a character greatly loved by her family and friends and crowned her life with unspeakable glory, making her place not defeat or despondency but of victory and hope. The memory of her life will abide with her devoted children for whom she lived and with those who knew and loved her necessity her friends, as a living monument never to fade but to shine more and more unto the perfect day.

She united with the Baptist church in early life and was spared long years of faithful service. Her membership was held with the Baptist church at Marksville at the time of her death. The funeral services were conducted by her pastor, Rev. W. O. Blount. Our prayers and sympathy go out to her only surviving sister, and to her children, grandchildren and friends.

"Sunset and evening star,  
And one clear full moon;  
And may there be no moaning of the bar

When I put out to sea,  
But such a tale as moving seems asleep.

Too full for sound and foam,  
When that white dew from out the  
boundless deep

Turns again home.  
"Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell,  
When I embark;  
"For tho' from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar."  
—A TRUE FRIEND.

## MORAL—DON'T BORROW.

A man who was too stingy to subscribe for his home paper sent his little boy to borrow the copy taken by a neighbor. In his haste the boy ran over a \$4.00 stand of bees and in ten minutes looked like a warty summer squash. His father ran to his assistance, and, failing to notice the barbed wire fence, ran into that, cutting a hole in his anatomy and running a \$5.00 pair of trousers. The old cow took advantage of the gap in the fence and got into the corn field and killed herself eating green corn. Hearing a racket, the wife ran out, upset a four-gallon churn full of cream into a basket of little chickens, drowning the entire hatch. In her haste she dropped a \$35.00 set of false teeth. The baby, having been left alone, crawled through the milk into the parlor, ruining a brand new \$25.00 carpet. During the excitement the oldest daughter ran away with the hired man, the dog broke up eleven setting hens and the calves got out and chewed the tails off four fine shirts on the clothes line.—Ex.

A preacher, raising his eyes from his desk in the midst of his sermon, was paralyzed with amazement to see his rude offspring in the gallery pelting the hearers in the pews with horsechestnuts. But while the good man was preparing a frown of reproof, the young hopeful cried out: "You tend to your preaching, daddy; I'll keep 'em awake."—London Tit-Bits.

Charlie and his three sisters had been on a visit to a relative in the country. Though the invitation had been only for a week, their stay had gradually lengthened to a month. In fact, the uncle was beginning to fear it was going to be a permanent infiction. But eventually they went. "Well," asked the father, upon the return of his offspring, "was your uncle glad to see you?"

Charlie's face lit up with delight at the question.

"Glad!" he echoed. "Uncle glad! Why, dad, he wanted to know why we didn't bring you, mother, the maid, the cat, the canary and the goldfish!"

"Yes," said Mrs. Twickembury, "I had a dreadful fall on the consecrated sidewalk in front of the church. Why, I was unconscious for two whole hours."

"Father," said the small boy, "what is psychology?"

"Psychology, my son, is a word of four syllables that you ring in to distract attention when the explaining gets difficult."

## KNIGHTHOOD IS IN FLOWER

(Tessa W. Roddey)

Yes, knighthood is in flower in the South,  
Men have voted "keep our women in the home."  
There are many sheltered places  
For a woman's arts and graces,  
And with chivalry so noted,  
Southern men have thought and voted:  
"We will keep our women for the home."

Yes, knighthood is in flower in the South,  
Where all chivalry and knightliness has grown,  
Grown from olden golden days  
Grown from olden golden ways.  
And like Southern men, long noted,  
They have risen, and have voted:  
"We wish to keep our women for the home."

Yes, knighthood is in flower in the South,  
And the majority of women in the homes  
Give praise to Alabama  
Who amid the suffrage clamor,  
Furnished men with pride of race,  
Who with chivalry and grace  
Voted, "We will keep our women for the homes."

Yes, knighthood is in flower in the South,  
And the old fashioned women in the homes  
Send praise to dear old Georgia,  
Who amid the suffrage "jaw-jaw".  
Furnished men with kind intent,  
Who turned down that wild amendment;  
And said, "We want our women for our homes."

Yes, Knighthood is in flower in the South,  
And the women in the Mississippi homes,  
Feel hope and faith so great  
That the men of this good state,  
Will endorse the legislation  
Made by God in His creation,  
And vote to keep the women for the homes.

## MRS. J. M. COOK

Mrs. J. M. Cook came suddenly to the end of her earthly life at 4 a. m. Feb. 7, 1920. She was 59 years, 3 months and 6 days of age.

Five sons and one daughter came into the home. Their son, Buford, was wounded at Chateau Thierry July 18, 1918. He returned to the front from the Paris hospital and was killed in the Toul sector Oct. 3, 1918. He was a soldier of the Cross as well as a soldier of his country.

Sister Cook was one of the first that Bro. J. M. Cook, her husband, ever baptized. They worked together for 35 years in Bro. Cook's chosen field as God's ambassador. She

was his helper in the highest sense, keeping the home while he sought to save the lost. The last years she was both eyes and hands for him in his affliction, he having lost his sight six years ago. Her beautiful surrendered life was shown in her peaceful slumber for she was beautiful in her dreamless sleep.

Her mother, Mrs. Hoke, two sisters, Mrs. Huff and Mrs. Ulmer, with her children and dear Bro. Cook remain this side.

May our Father bless all and guide each into His heavenly kingdom at last.

R. H. PURSER.

## ROOM NEEDED AT STATE SANATORIUM

The following letter was written to Dr. Boswell, the superintendent of the Tuberculosis Sanatorium by a woman in Mississippi who has waited for fourteen months in an effort to secure admission into this place of refuge and healing. Surely help is needed speedily for others have waited even longer than she.

"Dear Doctor:

"How terribly despondent I've grown over my application of about 13 or 14 months ago for an admittance in your hospital. Do try to do something to regain my health. You can never understand how disappointed nor how I feel. Notwithstanding the condition of health but the many undertaking I've encountered seeking, yet not find any relief. Having been reared, as you know, a poor honest working girl. Bye and bye marring a man I loved, only having three years and seven months lived together when his life was taken from effect of flu, leaving me helpless, penniless with a girl baby six months of age. My father being old, no brothers to care for me, so if you can solve any way for correcting my worn out body and troubled mind. I wish you would kindly let me know what arrangements our Mississippi T. B. Institute could do for patients in my standing. Hoping to hear from you in a few days.

Feeling hopeful of a brighter day.  
"I remain sincerely,

She (to dentist lover)—Mother will not believe that I come here about my teeth so often.

He—I will send her a bill tomorrow.—Boston Transcript.

## Chick Food Free

If you are really interested and expect to raise some baby chicks this spring then by all means write today to E. J. Reefer, poultry expert, 8252 Reefer Building, Kansas City, Missouri, who will send you full information about the care of baby chicks and tell you the experience of a man who has made a fortune out of poultry.

Aches and Pains of rheumatism are not permanent, but only temporary, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?

## NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A Copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.



## NEWS IN THE CIRCLE

MARTIN BALL.

On account of influenza all public gatherings have been forbidden in Clarksdale. One of our good members, Brother L. F. Denman, quietly went to his heavenly reward last night, leaving a wife and five children.

In the trial in the Federal court here, brought against the citizens of Cleveland and Dr. R. M. Boone, by a man whose name was Gancng, a jury verdict was accepted against him, he paying all the court costs. After the trial the good people of Cleveland presented Dr. Boone with \$1000 as a token of their confidence in him, and appreciation of his work at Cleveland as pastor. Dr. Boone is building himself a home in Marks.

Rev. S. G. Pope has accepted the call from the churches at Duncan and Merigold. He gives two Sundays each to these churches. We give him a cordial welcome to our Delta field.

Rev. B. L. McKee has accepted the call to Shelby and will be on the field by April 1. So we are getting some much needed help in these parts.

Evangelist Raleigh Wright recently held two meetings, one at San Marcos, Texas, with 75 additions, and the other in Richmond, Va., with 69 additions. Bro. Wright has been in evangelistic work almost continually since 1906.

Rev. J. C. Newman, of Portales, N. M., has been called to the pastorate of the church at Gilmer, Texas. He will begin work Feb. 15.

The New Mexico Baptists have elected Dr. O. E. Bryan, of Kentucky, as Corresponding Secretary of Missions. We have not learned his decision, but see no reason why he should leave Kentucky.

Rev. J. P. Boone, pastor of the First Church, Waxahatchie, Texas, has been elected to the position of College Student Secretary.

Rev. C. T. Kincannon, once pastor of several of our Mississippi churches died in Roanoke, Va., after a long spell of ill-health. He was kind-hearted, a true friend, good preacher and a faithful worker.

Speaking of Dr. W. C. Tyree, of Greenwood, who is giving us some splendid articles on "Prayers of the Old Testament," the Western Recorder says: "Keen eyes for high quality has the Record, as is proven by their harnessing the pen of this spiritually-minded cultured ex-Virginian, happily mated minister." A?

### SICK CHICKS SAVED

E. J. Reefer, the poultry expert, 9252 Reefer Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

### Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

worthy compliment handed to one of our best.

The Baptists of New Mexico have been presented with the Montezuma Hot Springs property, valued at \$350,000 to be used for the New Baptist College. The building contains 345 rooms. A splendid gift.

Stephens College, of Missouri, has elected Dr. W. W. Chambers dean of the faculty and professor of education, whatever that means. The salary is \$10,000.

The Park View Church, Portsmouth, Va., gave a Christmas present to Pastor E. E. Dudley, formerly of Hattiesburg, of five \$20.00 gold pieces.

Rev. O. C. Peyton has resigned the Big Bone, Ky., church, on account of ill health. He will rest awhile, and then go into the work again.

The commission, appointed to visit the foreign mission fields, has returned and we may look for some very interesting reports at the next convention. All who kept up with the travels of Dr. Love have enjoyed his accounts.

A great many churches have increased the salary of the pastor. We have heard of none more deserving than that of Dr. Harry Leland Martin of Indianola. He has served faithfully that congregation for eight years, and it was beautiful for the church to add \$900 to the salary as a token of appreciation.

The First Church, Spartanburg, S. C., has presented Pastor W. L. Ball with a splendid Dodge car. He can now increase his rolling capacity, although it has been fine heretofore.

The First Church Abbeville, S. C., rejoices in the fact that they are able to add \$600 to the salary of their beloved pastor, L. J. Bristow, making the salary now \$3,000.

Rev. C. D. Stephens has accepted the pastoral care of the Twenty-second and Walnut Street Church, Louisville, Ky. A fine church and good preacher and pastor have met.

The First Church LaGrange, Ga., will begin raising their old church building in March, preparatory to the erection of a new structure. A large tent, with seatings for 1,100 people will be used for services while the new building is being erected. Dr. Spencer Tunnell is the aggressive pastor.

Rev. E. L. Watson has been called to the First Church, Okmulgee, Okla. He has accomplished much as pastor at Rush, Texas. He will move at once.

The Baptists of Troy Ala., have provided 207 acres of land for the New Orphans' Home of Alabama. Privileges of the public school, and State Normal School, and free medical and surgical attention afforded. The buildings will be ready sometime in September.

At a teachers' institute in an Eastern city a speaker said that, in his opinion, "the trouble with the public school system of today is, the teachers are afraid of the principals, the principals are afraid of the superintendent, he is afraid of the school committee, they are afraid of the parents, the parents are afraid of the children, and the children are afraid of nobody."—Life.

## YAZOO CITY, MISS.

Feb. 9, 1920.

The Yazoo City Baptist Young People's Union is rejoicing that it has reached the standard of an A-1 Union. We organized last October, with Mr. J. B. Lackey, as president, who is still serving as same. We have enrolled 44 members, but two having withdrawn, leaves membership of 42. We have the four groups, and each group is contesting with the other in what we have termed an A-1 contest. This is on for one quarter, and we feel that we are going to be able to accomplish great results from same. We only have the senior union, but hope to have the junior later.

The union put on a demonstrative program, consuming the church hour, on the 21st of December. Had some very excellent papers read from various members, and the audience seemed wonderfully taken with the work.

The officers had workers' council in January, mapping out plans for quarter's work. Had a good meeting of about fifteen officers, and after an hour's work, were so delightfully served with a luncheon so graciously provided by our president. We have planned work, and are carrying it out. It is work that will very nearly make the Second Baptist Church of Jackson believe they will lose the banner (and we think will lose it in March at the State Convention, to which we expect to send our representative.)

We have had one social, which was in November, and are looking forward to one this week, the 12th.

LINA REEVES, Reporter.

### SOME SERVICE.

General Washington Lee was the most boastful dandy in the regiment. All the way across on the transport he had been telling the world what he was going to do to the German army. Naturally, when the outfit finally arrived in the front line his companions looked for him to produce. But Wash appeared to be in no hurry.

"Yo' all so brave, why don't yo' go out an' git some of dem Jummans lak yo' said?" sneered one.

"Ah's gwine, Ah's gwine. Gimme time," responded George.

He peeked cautiously over the top. Seeing no activity from the German line, he crawled over and finally stood erect.

"Come on, Jumman," he quavered.

Then he waited. Silence reigned supreme.

"Come on, yo' cowards!" he shouted, feeling safe at last. "Come on out here and meet yo' master. Come on, show me somethin' Ah'm waiting."

At that moment a German artilleryman dropped a shell within a dozen yards of Wash. The explosion blew him unhurt back into his own trench.

"What yo' got ter say now?" taunted a companion.

Wash considered.

"Well," he retorted, "no matter what you say about dem Jummans, yo' gotta admit they suah gives yo' service when yo' ask fo' it."—Home Sector.

## Sure Relief



### Frost Proof Cabbage Plants

Early Jersey; Charleston Wakefield; Succession; Flat Dutch; By Express, F. O. B. here, 1,000, \$2.00; 5,000 @ \$1.75; 10,000 @ \$1.50. Postpaid: 100, 85c; 300, \$1.00; 500, \$1.50; 1,000, \$2.50. Full count and delivery guaranteed. D. F. JAMISON, Summerville, S. C.

## Cured His RUPTURE

"I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 671F Marcellus Avenue, Manassas, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation."

## Don't Buy Nitrate Fertilizer

Produce it yourself—Use

**Nitra-Germ**

on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs \$2 per acre, 5 acres \$9, delivered. Write, Nitra-Germ, Savannah, Ga., for Book No. N-24.

## Rheumatism

A HOME CURE GIVEN BY ONE WHO HAS IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffer as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bed-ridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your rheumatism, you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay. Write today.

Mark H. Jackson, No. 475-F Gurney Bldg., Syracuse, N. Y. Mr. Jackson is responsible. Above statement true.



## THE PARABLE OF THE LEAVEN.

(By A. D. Steele.)

There are three interpretations of this parable.

First, and most common:

The woman—the church.

Three measures of meal—the world.

The leaven—the Gospel.

The second: The Gospel works upon the principle of leaven, thus permeating society and changing the world.

The third: The leaven represents some form of evil.

In the light of scriptural testimony and logic, which of these can be true?

If the leaven represents the Gospel, then all of the leaven in the Bible are false or that which is used to represent the Gospel. Leaven was prohibited in the bread of the passover. Why? Leaven is not found in the bread of the Lord's Supper. Why?

Before answering let us see where else leaven is used and what sense it is used in.

In 1 Cor. 5:6 Paul has been dealing with the incestuous person at Corinth. "A form of fornication that is not as much named among the Gentiles." He then upbraids them for being puffed up instead of mourning over the situation. He gives directions for getting rid of him, "Deliver him unto Satan, etc." Then he says, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?" Then he says, "Purge out therefore the old leaven, that ye may be a new lump, for ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." That is plain. Leaven is sin here, (1) "Purge out the old leaven." The sin itself.

(2) "Ye are unleavened." Got sin out.

(3) "...keep the feast, not with the old leaven." Without the sin.

(4) "Neither with the leaven of malice." Malice is sin. Here it is called leaven—leaven here sets forth sin.

Again: Gal. 5:7-9, "Ye did run well who did hinder you, that ye should not obey the truth. This persuasion cometh of him that called you. A little leaven leaveneth the whole lump."

Here leaven represents legalism. Notice what legalism does. (1) Does away with the cross: "Then is the offense of the cross of no effect." Vs. 11.

(2) Puts us in debt to the whole. "...every man that receiveth circumcision...is a debtor to the whole law." Vs. 3.

(3) It is a claim from Grace. "Christ is become of no effect unto you, whosoever you are justified by

the law, ye are fallen from Grace." Vs. 4.

(4) Keeps people from obeying the truth. "Who did hinder you, that you should not obey the truth." Vs. 7.

(5) Forfeits the entire benefits of the redemptive work of Christ. "If ye be circumcised Christ shall profit you nothing." Here are the first harmful results of legalism. Legalism is called leaven.

Again: Jesus said, "Beware of the leaven of Herod." Who were the Herods. They were of Idumaeon origin. By nature they were aliens. They had accepted the Jewish faith. They professed to represent religion. They did represent the Caesars. Herodionism was worldliness. This is a sin. Jesus called it a leaven. "Beware of the leaven of Herod."

Again: Jesus says: Matt. 16:6, "Beware of the leaven of the Sadducees." Acts 23:3, "The Sadducees say there is no resurrection, neither angel nor spirit." They were the materialist of the day. This is rank infidelity. Certainly it is sin. Jesus calls it leaven.

Again: Jesus says, Luke 12:1, "Beware of the leaven of the Pharisees, which is hypocrisy." Stage play. Religion show. False pretensions. Jesus calls it a leaven. Thus far leaven represents sin. Why is it prohibited in the bread of the passover? (1 Cor. 5:6), "Christ our passover." The passover bread is a type of the body of Christ. There is no evil in Christ. (1 Peter 1:19), "But with the precious blood of Christ, as of a lamb, without blemish and without spot." If there is no sin in Christ, there can be no type of sin in the type of him. Every scriptural use of leaven uses it as sin.

For further proof: Plutarch says: "Itself the offspring of corruption, and corrupting the mass."

Lightfoot says: "Rabbinical writers regularly use leaven in the sense of evil."

A. C. Gabelin says: "In scripture leaven never means anything good, always stands for evil and corruption."

C. I. Scofield says: "Leaven is the principle of corruption, working subtly; is invariably used in a bad sense in scripture."

J. R. Graves, the greatest logician among Southern Baptists, the greatest student and expounder of prophecy I have ever read after, the most ardent lover of the truth Baptists have ever had since the days of Paul, holds the position with all these quoted above.

Again: If here it is the Gospel leavening the world, converting the whole world, "until the whole is leavened" then Jesus most grossly contradicts himself in these parables.

Jesus says in explanation of the parable of the net (Matt. 13:49), "So shall it be at the end of the age."

Explaining the parable of the tares (Matt. 13:40-41), Jesus says, "as therefore the tares are gathered and burned, so shall it be in the end of this age. The son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire: There shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father." Only

then do you find that great golden dream called Millenium. Then Christ has subdued everything even death, and turned the kingdom over to the Father. (1 Cor. 15:24-28), "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father—when he shall have put down all rule and authority and power. For He must reign until He hath put all enemies under his feet...and when all things are subjected unto Him, then shall the Son also Himself be subject unto Him that put all things under Him. That God may be all in all."

Again: Jesus says, "Let both grow together until the end." Again: "The good seed are the children of the kingdom; but tares are the children of the wicked one." Therefore it can not mean until the world is converted. ("Until the whole was leavened.")

If this is the Gospel, converting the world ("Until the whole was leavened") then Jesus contradicted Himself again. (Matt. 24:7), "Nation shall rise against nation, and kingdom against kingdom." Vs. 9, "...and shall kill you, and ye shall be hated of all nations for my sake. And many shall be offended, and shall hate one another. And many false prophets shall arise and shall betray many. And because iniquity shall abound, the love of many shall wax cold."

Did Jesus contradict himself in such a manner?

Then in as much as leaven is sin and can't be Gospel, what is it? Is it the process of leavening thus illustrating the working principle? If

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Soy Beans, Cow Peas

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than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs \$2 per acre, 5 acres \$9, d-l bred. Write, Nitra-germ, Savannah, Ga., for Book No. P-24.

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## Is Your Blood Starving For Want of Iron?

Modern Methods of Cooking and Living Have Made an Alarming Increase in Iron Deficiency in Blood of American Men and Women

Why Nuxated Iron so Quickly Helps Build Up Weak, Nervous, Run-Down Folks—Over 3,000,000 People Annually Taking It to Increase Their Strength, Power, Energy and Endurance.

"Is your blood starving for want of iron? If you were to go without eating until you became weak, thin and emaciated, you could not do a more serious harm to yourself than when you let your blood literally starve for want of iron—iron that gives it strength and power to change food into living tissue," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital.

"Modern methods of cooking and the rapid pace at which people of this country live has made such an alarming increase in iron deficiency in the blood of American men and women that I have often marveled at the large number of people who lack iron in the blood, and who never suspect the cause of their weak, nervous, run-down state. Lack of sufficient iron in the blood has ruined many a man's nerves and utterly robbed him of that virile force and stamina which are so necessary to success and power in every walk of life.

"I strongly advise those who feel the need of a strength and blood-builder to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble, then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the package."

In commenting upon the value of Nuxated Iron as a means for creating red blood strength and endurance, Dr. George H. Baker, formerly physician and surgeon, Monmouth Memorial Hospital, New Jersey, says: "What women need to put roses in their



Which kind of man are you?

Which kind of woman are you?

cheeks and the spring-time of life into the step is not cosmetics or stimulating drugs, but plenty of rich pure red blood. Iron is one of the greatest of all strength and blood-builders and unless this iron is obtained from our food it must be supplied in some form that is easily assimilated if we want to possess power, energy and endurance. I have found nothing in my experience so effective for helping to make strong, healthy red-blooded men and women as Nuxated Iron.

Manufacturer's Note: Nuxated Iron which is prescribed and recommended above by physicians is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated and does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed in all good druggists.

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Drives Away Pimples

and leaves your skin soft and spotless.  
PREPARED BY DR. J. C. SAVANNAH, GA.





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**Stock & Poultry Medicine**

**The old reliable  
BLACK-DRAUGHT  
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The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. Established 1879 it is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresolene's best recommendation is its 40 years of successful use. Send postal for Descriptive Booklet 43.

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Is the Complexion Mud-dy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

**PALMER'S SKIN SUCCESS SOAP**

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema. Thoroughly antiseptic. Ask your druggist, or write for free samples to

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The Infants' and Children's Remedy Pleasant to give—pleasant to take. Guaranteed purely vegetable and absolutely harmless. It quickly overcomes colic, diarrhoea, flatulency and other like disorders. The open published formula appears on every label.

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Bad for Health  
Upsets Nerves  
Go to Drug Store—Try

**CAPUDINE**

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so the same result would obtain. For the process continues "until the whole is leavened."

Then both of these being set aside by scripture, What remains?

First: Being a fact that everywhere leaven sets forth sin, and can set forth nothing else here without doing violence to many other statements of Jesus, therefore it evidently sets forth evil and the ultimate results obtained in the end of this age. If leaven is the Gospel, and the Gospel is to convert the world ("until the whole is leavened") then the Gospel is the biggest failure ever put out. For there is not one nation, nor section, nor city, nor town, nor village that is converted, or ever has been in the 1900 years.

Well, you ask, "What is the purpose of the Gospel? It is to be preached." As an witness "It is my business to go before the world with an open book and a Gospel message. I am not responsible for what the world does with it. I am to preach it. God has not told me to be successful as men count success, but God told me to be faithful. I am to preach the word. God takes care of results."

#### AN UNNAMED STATION.

(By Mary A. P. Stansbury.)

It was late afternoon, at the hour when business men and belated shoppers as well as the motley crowd of toilers seek their homes, and the suburban car was filled to its utmost capacity. Sitting side by side in one corner were a stout, over-dressed woman and a very little boy. The woman had so often endeavored to obey the harassed conductor's adjuration to "sit close," that her voluminous skirts quite overspread the child's dangling legs and feet, leaving visible little more than a small, patient face set around by a fringe of cropped yellow curls and lighted by a pair of large, serious blue eyes. One could but wonder that the woman seemed to give him no attention. He must have been tired with the long, noisy ride. Why did she not take him in her lap and cushion his head upon her ample shoulder?

Singly or in groups the passengers began to leave the car at the various street crossing, until there was left, besides the woman and child, only a young woman in black, with a beautiful, sad face. At length the stout woman pressed the signal button and the car came to a stop. Half way to the door, she heard the conductor calling after her:

"Lady, you've forgotten your boy."

"My boy! What cher mean? I've got no boy!"

The man stared.

"Whose is he, then? He's been on along with you ever since we left the car barn. Looks to me as if you meant to shake him."

"Me! Shake him!" The woman nearly choked with indignation. "I've never seen the kid before in my life!"

Still incredulous, the conductor addressed the child:

"Ain't she your mother?"

"Oh, no, sir!" The clear little voice sounded as "pipes o' Pan."

"Mamma's gone to heaven. That's where I'm going—to find her. Here's

my penny. I tried to give it to you, but you didn't see. Will you please tell me when we get there?"

The man gazed about him helplessly.

"What d'ye know about that?" he muttered. Then, with a queer catch in his throat:

"I'm sorry kiddie, but heaven is not on our line."

There was a rustle of garments, a soft breathless rush, and the woman in black had the child in her arms.

"Tell me all about it, darling. What is your name and where do you live?"

"My name use to be Dickie, but it's Fifty-seven now, and I live at the asylum. A man took me there after my mamma went away. There are lots of little boys and girls, but no mammas there. Nobody kisses me good-night or tucks me up in bed or hears me say my prayers. Have you ever been to heaven, lady, and is it far away?"

"I have never been there myself, dear, but I had a little boy who went. I know you could never find it alone."

"That's what my mamma said—to wait. But I'm so tired of waiting."

"I am tired, too, waiting—for my little boy. Dear, will you come and live with me, so that we can wait together."

The blue eyes gazed for a long silent moment into the other eyes of tender brown. A look of utter trustfulness stole over the childish features, a pair of little arms twined about the neck of the lovely lady and the curly head sank upon her breast.

The conductor drew his sleeve across his eyes.

"I mistook," he murmured under his breath. Heaven ain't on our books, but it's sure on the line, after all!"—Selected.

#### PASCAGOULA

Our revival meeting closed last Sunday night.

Just when we were without a pastor, our church all split up, like so many sheep without a shepherd and on every corner, the Lord sent to us his beloved servants in the person of N. R. Stone and wife, with the singer Jesse T. Williams, Nov. 21. He did not only send them, He came with them, and you know it when I tell you. We have had a great revival in which the church has been drawn closer together, and many souls saved. The meeting was begun in the church, but in just a few days the people were being turned away in crowds for lack of room, then a tent was provided, but before the meeting closed it ran over. The Lord was here in great power and the influence of these Christian people was felt throughout the town, and we were sorry indeed to see them leave us, but pray the Lord's blessings on them wherever they go, and that He may send them back to us in the near future.

Any church wanting a revival will do well to get Rev. N. R. Stone.

Success to the Record. I remain,

ONE WHO ENJOYED THE MEETING

## 2 Tons of Pea-Vine Hay

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**Nitra-germ**

Half a ton without it. Improves your crop and land. Easy to handle. Costs \$2 per acre. 5 acres \$9, delivered. A fine money maker. Write, Nitra-germ, Savannah, Ga., for Book No. L-24.

## Miller's Antiseptic Oil, Known as Snake Oil

Will Positively Relieve Pain in a Few Minutes  
Try it right now for rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used internally and externally for Coughs, Colds, Croup, Influenza, Sore Throat, Diphtheria and Tonsillitis.

This Oil is conceded to be the most penetrating remedy known. It is prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.

Accept no substitute. This great oil is golden red in color only. Manufactured by Herb Juice Medicine Company. Every bottle guaranteed—30c, 60c and \$1.00 a bottle, at all good drug stores.

## TETTERINE

Complexion Worries End

Healing, Antiseptic, Soothing, Fragrant.

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## Grandma Used Sage Tea To Darken Her Hair

She Mixed Sulphur with it to Restore Color, Gloss, Youthfulness.

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

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Mississippi's Best Store



# RICHMOND LEAGUE OF JUNIOR SUNDAY SCHOOL WORKERS.

An organization that, despite its yet short existence, has already accomplished splendid results, and holds promise of further substantial aid in the expansion of Junior Sunday School work in its community, is the "League of Junior Workers of Richmond, Virginia." It is believed by those who have seen the practical results of this league that such an organization would be of great value to every community where there are within reach a sufficient number of Sunday schools to carry out its purposes.

The active membership of the league is composed of general superintendents and junior superintendents and workers of Baptist Sunday schools, but the league invites junior workers of other denominations to affiliate with it, subject to restricted privileges.

This organization has for its purpose the deepening of the spirituality of its members, the training of its members in methods of teaching and management, the establishment of junior departments in schools where there are none, the solving of problems confronting junior workers, and the promoting of a closer fellowship among officers and teachers. The members meet once a month to discuss questions pertaining to the above. The president also acts as a field worker among the junior departments of the city and vicinity. Thus the opportunity is given for closer study of the needs of the individual departments and advice can be given just where it is needed.

Although the league has been in existence only since March of this year, it has been largely instrumental in having the juniors in several schools segregated and properly organized as separate departments; and its demonstration in class work, given at some of its monthly meetings, have been of real worth to those witnessing them.

Junior workers wishing to be informed more fully on the subject of this League are invited to communicate with the Elementary Department of the Baptist Sunday School Board, 161 Eighth Ave., North, Nashville, Tenn.

We saw Dorne the other day with his lantern.

"Still looking for an honest man?" we asked.

He shook his head mournfully.

"No; I gave that up long ago. I wish I'd stuck to it. It wasn't half so hopeless as what I'm doing now."

He certainly did look despondent, and our heart went out to him.

"What are you looking for now, then?" we asked.

He sighed.

"I'm looking for a Congressman who made out his income tax without anybody's help."—Life.

## WHY CHICKS DIE

E. J. Reeder, the poultry expert, 9252 Reeder Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." The book contains scientific facts on white diarrhoea and tells how to prepare a simple home remedy that cures this terrible disease over 90 per cent and actually raises 98 per cent of every batch. All poultry raisers should certainly write Mr. Reeder for one of these valuable FREE books.

## RESOLUTIONS.

Baptist Church, Trenton, Tenn.

On the 10th of December, 1919, at his home in this city, the death angel passed over his flock and removed from us our beloved pastor and under-shepherd, Brother W. E. Dear. Each recurring day but emphasizes the fact that in the midst of life we are in death. Humanly speaking or as the world sees it, death is felt and described as a grim monster and we, God's ransomed children, are too prone to so view it, in the light of His revealed will and prepare in the world. To the ever trusting and faithful follower of our great Redeemer "Death is the crown of life," or as it were, a sleep or rest from toil and sorrow.

Though our departed brother has passed from the walks of men yet we should feel that "God's finger touched him and he slept and that he is now resting in that beautiful city of God, not made with hands about which he so often talked and meditated upon.

"Precious in the sight of the Lord is the death of his saints" and it is also said "the day of man's death is better than his birth." Let us as a church and as individuals, therefore, be comforted, for we know that the Lord gave and the Lord has taken away. While to us it is inexplicable that he should have taken so suddenly and apparently untimely, with every promise at the time he was taken ill of yet many years of fruitfulness in the service of the Master; but we know that Heavenly Father is too good to do wrong and too wise to err.

Brother Dear's last illness began the evening or night of the 30th of November at the conclusion of the great drive of the Southern Baptists for the seventy-five million and his illness and death were doubtless the result of over exertion and exposure in that great drive in which he worked so indefatigably day and night throughout the Central Association.

It was so fitting that he was permitted at last to live to fight in the great battle and that he lived to see the glorious victory which he had so much at heart. Surely of him it can be said: "Blessed are the dead which die in the Lord from henceforth; yea, sayeth the Spirit, that they may rest from their labors; and their works do follow them." Therefore, be it resolved:

First—That in the death of Brother Dear this church and the Baptist denomination at large has lost an able, fearless minister of the gospel and his widow a kind and affectionate husband and his children a fond and devoted father.

Second—That, we, as a church, gladly pay tribute to his character as a citizen, father and Christian, and hereby give assurance to his sorrowing family that we share in their sorrow and pray that our heavenly Father may comfort and console them in this, their night of grief.

Third—That a copy of these resolutions be furnished the family of the deceased; the Baptist and Reformer and The Baptist Builder and

that these resolutions be spread upon the record book of this church.

This January 7, 1920.

Respectfully submitted,

THOS. E. HARDWOOD.

C. H. BOONE.

B. T. BENNETT.

MRS. FANNIE HICKS.

MRS. O. B. FREEMAN.

## A WELL-KNOWN INSTITUTION

Probably no institution in America is more widely known than Doctor Pierce's Invalids' Hotel in Buffalo, N. Y. Altho established many years ago it is today a modern sanitarium, having all the latest facilities for the correct diagnosis of diseases and their successful treatment thru medicine or surgery.

It was Dr. Pierce, its founder, who over 50 years ago gave to the world that wonderful stomach tonic and blood purifier, "Golden Medical Discovery," and that famous non-alcoholic medicine for women, Favorite Prescription."

In his early professional career, Dr. Pierce realized that every family, but especially those who live remote from a physician, should have at hand an instructive book that would teach them something about First Aid, Physiology, Anatomy, Hygiene; how to care for the sick, what to do in case of accident or sudden sickness, etc., so he published that great book, the "Medical Adviser," an up-to-date edition of which can be procured by sending 50 cents to Doctor Pierce's Invalids' Hotel in Buffalo, N. Y.

Later, Dr. Pierce added another link to his chain of good works by establishing a bureau of correspondence to which any one can write for medical advice, without any expense whatever, and if necessary, medicines especially prepared in Doctor Pierce's Laboratory will be sent by parcel post or express for use at home, at a reasonable cost. Thus those who have symptoms of disease need not suffer mental agony fearing that they have some serious ailment, but can have a diagnosis made free by a physician of high professional standing. Write to Dr. Pierce relating your symptoms if you need medical advice for any chronic disease. All letters regarded as confidential.

The caretaker of the village school had thrown up his job. Asked for an explanation, he said:

"I'm honest and above suspicion. If I find anything when sweeping the school I allus return it. Every once in a while some one who is too cowardly to face me gives me a slur."

"A few days ago I read on the blackboard, 'Find the greatest common divisor.' Well, I looked all over for it, but I wouldn't know the blamed thing if I bumped into it. Last night in the big writin' on the blackboard it said, 'Find the least common multiple.' So I says to myself, 'Both them things are lost now, and I'll be accused of taking 'em. So I'll quit.'"

And he did.

Charity Collector—Have you any particular use for your old clothes?

Citizen—Sure. I'm wearing them. —Baltimore American.

## 190' Bu. Peanuts to the Acre With Nitra-germ

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs \$2 per acre, 5 acres \$9, delivered. Write, Nitra-germ, Savannah, Ga., for Book No. A-2.

## Stop Lumbago Pain Rub Backache Away

Instant Relief! Limber up! Rub Pain, Soreness, S'iffness Right Out With "St. Jacob's Liniment."

When your back is sore and lame or lumbago, sciatica or neuritis has you stiffened up, don't suffer! Get a small trial bottle of old, honest "St. Jacobs Liniment" at any drug store, pour a little in your hand and rub it right into the pain or ache, and by the time you count fifty, the soreness and lameness is gone.

Don't stay crippled! This soothing, penetrating liniment takes the ache and pain right out and ends the misery. It is magical, yet absolutely harmless and doesn't burn or discolor the skin.

Nothing else stops lumbago, sciatica and lame back misery so promptly and surely. It never disappoints.

## SLUGGISH LIVERS

are quickly enlivened by Granger Liver Regulator. Try it tonight. It stimulates the secretion of the bile from the liver cells, cleansing the system, and promotes a healthy condition. Purely vegetable. Non-habit forming. Ask your druggist for it. 25c a box.

**MURINE** Night and Morning. Have Strong, Healthy Eyes. If they Tired, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago.

To Cure a Cold in One Day Take LAXATIVE BROMO QUININE (Tablets.) It stops the Cough and Headache and works off the Cold. E. W. GROVE'S signature on each box. 30c.